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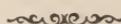




A GROUP OF THUGS.

THE MISSIONARY HERALD.

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THE THUGS OF INDIA.

THE cut on the opposite page is taken, with the consent of the author, from Dr. William Butler's recent volume, — "The Land of the Veda," — engraved from the photograph of a company of Thuggee prisoners. In his account of the Thugs, Dr. Butler states: "In India there exists, what is not found elsewhere on earth, a class of men whose trade is blood, who follow murder as a profession and even perform it as a religious duty! The *Thugs*, for centuries, have —

"‘Laughed at human nature and compassion.’"

Their organization was complete; they were bound to each other by oaths and engagements as relentless as death. Their accessions were from the worst of all classes; the perfection of villainy became a Thug.

"I present here seven members of this infernal association, whom I have seen in India. Every man of the group is a murderer; and a murderer, not by the heat of passion, or revenge, or the stimulus of strong drink, but a cool, sober, unexcited trader in human life, whose conscience knows no remorse, because he regards himself as rendering, in the act, the highest service to his chosen deity.

"Sixty years ago these men plied their dreadful trade almost unmolested. The native governments could not cope with them. They infested the public roads, disguised as merchants, travelers, and Fakirs, but always in gangs, each man knowing his part of the service when the moment came for action.

"Hindoo Thuggeeism has dared to add a *divine* acquiescence to these practices; for their abominable creed has furnished a suitable patron to accept and delight in the groans and dying agonies of their wretched victims. Her name is *Kalee*. She is the most popular deity of Bengal, the etymology of the name of the metropolis of India being derived from her designation and shrine — Kalee and Ghat, a place of ablution, — Kalee’s-ghat — hence Calcutta.

"This is the patroness of these Thugs, these professional murderers, who, when their victim is in the agonies of strangulation beneath their knees, on the ground, are engaging in acts of prayer, offering to Kalee the life that is passing

away; and to this abomination, thus said to feed on the human soul, have the mothers of India for ages immolated their daughters!

"So popular is she and her worship, that even the English Government cannot keep the public offices open during the term of the 'Durga-Poojah' holy days, from the 1st to the 13th of October, for all Calcutta then runs mad upon this idolatry. I have seen her image, larger than the human form, painted blue, with her tongue represented as dripping with gore upon her chin, her bosom covered with a necklace of human skulls, and her many arms each bearing a murderous weapon, carried in proud procession through the streets of Calcutta during those holidays, accompanied by bands of music and tens of thousands of frantic followers.

"It was on the discovery of thirty dead bodies in different wells of the Doab, that Thuggeeism was first brought to the knowledge of the English Government, in 1810; and so determined were the measures taken by them for its suppression, and so faithfully have they since been followed up, that the Thug had to disappear from the roads of British India, and confine his limited depredations within the bounds of native states, where English law cannot penetrate. Hundreds of them were ferreted out, and are now confined for life within the walls of safe jails. The Government presses upon the rulers of native states the necessity of imitating English example in this regard. But while willing to follow the friendly advice of the paramount power, they have not yet the nerve and energy of the Anglo-Saxon, to accomplish its complete extirpation."

FIELD NOTES. NO. 4. CENTRAL TURKEY.

BY THE FOREIGN SECRETARY.

ON THE ROAD.—ADANA TO AINTAB.

A SEVEN days' journey into the interior, through a thinly inhabited region and across mountainous ranges, was something of an enterprise for a novice. With a good tent, a good stock of substantial provisions and cooking utensils, and with such veteran missionary travelers as Father Calhoun, of the Syria mission, and Mr. Trowbridge, of Marash, we set off with good courage. A mule path instead of a good highway, and the slow pace of three miles an hour on horses of which the less said the better,—from the necessity of keeping with our baggage and under the care of the government cavass, who was responsible for our safety,—were just a bit trying to our patience; but the fresh air, the fine scenery, and cheerful conversation, humorous and grave by turns, made the journey a delightful one, and gave us a new view of what is meant by touring in Turkey. I never realized before the full value of shade trees, or "the shadow of a great rock," or of fresh springs and running brooks; nor the inconvenience of having one's baggage dumped into a river by the stumbling of a horse in fording, to say nothing of the rider.

Our route from Adana to Aintab was nearly east, across the Cilician plain, over the Amanus Mountains, then across the great Antioch plain, and over another range of mountains, and for the most part through a region of wonderful fertility, needing only proper cultivation.

The journey was not without some items of missionary interest, as showing how widely the truth is diffused. The first night out we encamped a little distance from a village that bears the name of Missis, built on the ruins of the ancient Mopsuesta — a place of some note in the early history of the church. As we were setting up our tent, two Armenians from the village came up and accosted us with the question, — “Are you the men that are bringing light into this dark land?” On being assured that we were just those very men, they gave us a hearty welcome, and did their best to assist us in every way, remaining with us till dark, and coming again in the early morning. This they did as a labor of love, and to receive some words of counsel and cheer from us. They were Protestants, but not church-members, who had come here for business — one from near Antioch, and the other from the neighborhood of Harpoot. Here, where no missionary or native preacher of the truth had ever been stationed by us, these men were faithful to the light they had, spending the Sabbath together in studying the Scriptures and in prayer, and speaking to all who would listen of the gospel of Christ. One of the men had formerly been a keeper of a drinking shop. One day, while plying his trade, he called out to a passer-by to come in and drink. The reply, “I cannot, I am a Protestant,” arrested his attention, and eventually led him to give up his wicked traffic for an honest calling.

On another day we met a party of laborers coming down into Cilicia from Eastern Turkey, whom we at first mistook, from their dress and appearance, for Koords. But coming nearer, Mr. Trowbridge recognized them as Armenians, and at once asked them if there were any Protestants among them. “O yes,” cried several; and in proof they drew Testaments from their bosoms, and bundles. One of them, a leading Protestant from Haboosi, on learning who I was, at once beset me to hurry on to the dedication of their new church, that was to come off in a few days. He, poor man, had been obliged to come away, but was very anxious to have me go. I was really sorry I could not do so, and thus be a witness to some of the ripe fruits of the great work in the villages about Harpoot. What may not be accomplished by such a party of Christian laborers, going into villages and neighborhoods unreached by other means? It is thus that the good seed is now scattered broadcast over the land.

We had hoped to reach Hassan-Beyli for the Sabbath, but the distance proved too great, and as it was three hours off from the main road, we had to give up a visit to this mountain eyrie, now a center of Christian influence — a few years ago a nest of robbers. But they would not let us off so. Tuesday morning, by six o’clock, we were surprised to see a half dozen of those stalwart men, who had left their mountain crags three hours before to come down and exchange Christian salutations. As I saw those men, I could not but wonder at the work of grace manifest in them. After words of exhortation through an interpreter, on mounting my horse I took them each by the hand, while the grasp tightened and eyes flashed and filled at the words — “Christ, Hallelujah, Amen.”

MISSIONS OF THE BOARD.

Mission to Spain.

LETTERS from the brethren who have gone to commence this mission continue to manifest not a little of thoughtful and judicious care, as well as diligent inquiry, in looking over the field, and considering at what point it is best for them to locate, and what course it will be best to pursue in striving to lay foundations for vigorous and self-supporting evangelical churches in Spain. It is only just to these brethren themselves, as well as to the churches at home which support them, that these churches should be in some measure informed of the difficulties which they find they must encounter. With this view the following paragraphs are given here, from a letter from Dr. Luther H. Gulick, dated Madrid, March 1:—

"We have been much interested in the various phases of Christian work in Madrid. It has been a good school for us. There is much here to encourage, and a good deal to sadden, the Christian worker — just as there is in Spain as a whole. It is good to see such congregations as those of Messrs. Carasco and Ruet, averaging perhaps three hundred, besides four smaller congregations of fifty or so each. The schools, week-day and Sabbath, connected with each congregation, in which are gathered from two to three hundred children, are also very gratifying. The publication of a religious weekly, and a bi-monthly secular paper in evangelical interests, with limited, indeed, but very important circulation, together with the large and flourishing Bible work, which radiates over the whole country, can hardly be over-rated.

"There are, on the other hand, facts that serve to temper our enthusiasm, and that reveal something of the trials of the work before us. The so-called churches seem virtually to consist of those who choose to offer themselves for enrollment — the nominal examination for membership seldom, if ever, excluding any. In the churches under Spanish pastorship, certainly, very little discipline is maintained, brotherly love, so-called, being

exercised in a very loose way. Another serious drawback to the work is that, up to the present time, almost the whole has been maintained by foreign funds, the native Christians doing little or nothing. The salaries of the Spanish preachers and of their assistants (and every pastor generally has at least one assistant) have been paid from abroad, as also the rents of the places of worship. The melodeons or organs have been purchased with foreign money (and every chapel in Madrid with one exception, has one), and the organists have been paid from the same sources; as also the school-teachers, sextons, etc., etc. An effort is being made to induce the people to do something, and it is considered a great triumph that one of the congregations, numbering over 400 members, now that its chapel has been furnished for them, raises about one third of its current expenses! It is plain enough, that any who would work on another plan will find it doubly hard, after such precedents. Still another difficulty, in the way of any well founded work of the future, is the fact that though there are perhaps between three and four thousand so-called members of evangelical churches in Spain, we are told that there are almost no young men and women willing to seek an education that may fit them for self-denying Christian work; while there is no indisposition to become teachers, preachers, and pastors, without any special education, on foreign salaries larger than they could often secure in any other vocation, and generally larger than a native congregation will probably ever be able to pay.

"These, and the many other difficulties which beset our work here, should not discourage us or our friends; but it is plain enough that we, on the ground, will need much light and grace, and that our home patrons must not expect very speedy and brilliant results. Both we and they must besiege the throne of grace for Divine guidance and blessing."

On the 2d of March, the brethren left Madrid for Barcelona. An interesting

letter from Mr. William H. Gulick, respecting the journey, places, and scenery on the way, the city of Barcelona, and the evangelizing efforts now going forward there, must be omitted for want of room in this number of the Herald. Another letter from the same brother ably presents reasons for and reasons against establishing the mission in Catalonia, still coming to the conclusion that the northwestern provinces of Spain present a better field for the new enterprise.

Zulu Mission—Southeastern Africa.

ORDINATION OF A NATIVE PASTOR—A NEW CHURCH.

MR. WILDER reports the ordination, in January last, of the fourth native pastor in connection with the Zulu mission Benjamin Howes, at Itafamasi, thirty miles northwest of Port Natal. "A congregation of about 500 people were present from the kraals, who seemed greatly interested." The next day, January 18, a church was organized. Mr. Wilder writes:—

"The candidates, five in number, two young men and three women, had previously been examined and approved by the Inanda Church and pastor. After entering into solemn covenant to serve the Lord, and mutually help one another in the Christian life, they were all baptized by Benjamin Howes, together with the infant child of one of them. The pastor was so overcome with emotion while performing this service that his voice choked, and his tears flowed so freely that for a time he was unable to proceed. Then we all sat down together at the communion of the body and blood of our crucified Lord. It was good to be there, and three of us who had ridden upwards of one hundred miles, over the worst of roads, with a summer sun pelting us, felt repaid for our journey."

"Itafamasi is situated in the midst of a permanent and large native population, and so walled in by precipitous mountains that it will be a long time before colonists will covet these beautiful hills and valleys.

"In his sermon at the ordination, on Wednesday, Mr. Mellen related an interesting and characteristic anecdote of the late S. M. Marsh, who started the Itafamasi station. Once while traveling through the deep valleys beyond him, toward Table Mountain, his native servant, who carried food and blankets, became tired out, and could go no further under his burden. The sun was exceedingly hot, the hills to be ascended were long and steep. Mr. Marsh dismounted and put the luggage borne by the boy on the horse, and continued his journey on foot. The native said afterwards, that when he saw this, from that moment he became a believer. One woman who was baptized to-day had her "heart made sore" by Mr. Marsh's preaching, and was never healed till she found Christ.

A NATIVE "INSTITUTE."

Mr. Robbins sends a report of the "Native Institute" for 1871, from which some extracts of special interest will be given here.

"The Institute was held at Amanzimtote, 22 miles southwest of Port Natal, commencing on the 27th of July, and closing on the 7th of August. More than twenty natives from the several stations were present. The advanced class in the seminary also attended most of the exercises. The missionaries present were Messrs. Wilder, Pixley, and Robbins, and for a part of the time, Mr. Ireland. Two sessions were held each day, and twice meetings were held in the evening. Each session lasted about two hours. The exercises consisted of expositions, familiar discourses, and more formal lectures. . . .

"At a conference held on Sabbath evening, the question was asked—and replied to by all present—What are the chief obstacles to the progress of the gospel in this land? The following replies were given: Polygamy; Hardness of heart; The idea that the gospel belongs exclusively to the white man; Ignorance; Lack of the Holy Spirit; The desire to build and maintain large kraals; The influence of bad white men; A lack of spiritual discernment; The bad example of believers; Backsliding Christians; Lack

of zeal; Lack of benevolence and liberality in giving; Slothfulness.

"Nembula declared that thieves and adulterers came in with the English, and that polygamy would have been given up soon after the missionaries began to preach, had it not been for the influence of bad white men. Reference was made to the large congregations of Dr. Adams—people coming all the way from the Umgeni to the Umkomazi to hear him preach,—and the feeling generally prevalent at that time that polygamy was wrong. In the replies, and remarks made, there was manifest a remarkable appreciation of the difficulties to be met in the work of Christianizing the people, and also a determination that was exceedingly gratifying, to join hands with the missionaries and others in efforts to overcome them.

"The exercises of the Institute were well attended, and all seemed to take a deep interest in them. There seemed to be, in the minds of some, the impression that no knowledge was worth having that did not come directly from the Bible. One native, clasping the New Testament in his hands, exclaimed: 'We don't want to hear any *imicabango*' (conjectures). 'Tell us what is in this book, that is what we want to know.' This idea was a very forcible one, and timely in its utterance. It showed an attachment to the Bible amounting almost to bigotry, and furnished an opportunity to explain that all knowledge of truth may be profitable when rightly used, and that the Word of God is written in his works, and in the hearts of men, as well as in the Bible."

MR. PINKERTON'S FIRST IMPRESSIONS— PLEASANT FACTS.

Mr. Pinkerton, who had been in the mission field but one month, wrote from Umtwalumi (seventy-eight miles southwest of Port Natal), November 10:—

"Providence favored us at every step after we parted from you at London, and we enjoyed a rapid voyage to Cape Town, where, after spending eight days with friends of our mission, we took steamer for Natal, and landed at Durban, October 9th, two months from New York,—the quickest passage yet made to this mission.

"On the way from Durban, we spent a night at Amanzintote, with Brothers Ireland and Pixley. They have just completed the new seminary building for boys. It is a substantial structure, with a general school-room, three recitation rooms, and library. The station looks thrifty and vigorous. Marked progress in Christian civilization is apparent. The young men whom we met are intelligent, and well-behaved. Yet the work of that station is only just begun. The school is now ready to work efficiently. I am sorry to say that the two missionaries there look much worn by their labors, and that their health is very frail.

"Passing the vacant stations of Ifumi, Amahlongwa, and Ifafa, we come to Umtwalumi. Here are many houses about the station, on the hills. The people are clothed, and are industriously at work cultivating the soil. Brother Wilder gets the people to buy plows, and use them; to buy wagons, and begin business for themselves. A few days since one came dressed in a blanket, and wished to buy a plow. He said he had oxen enough to buy another wife, but he thought it better to buy a plow and work the oxen. This man attends church regularly on the Sabbath, though not a Christian.

"The church is vigorous. Its prayer-meeting is well attended every Thursday afternoon. The natives carry it on themselves, when Brother Wilder is not at home. They also sustain a morning prayer-meeting on the Sabbath. At the regular preaching service on Sunday, the church is crowded with an attentive audience. Sunday-school and Bible-class, also, are well attended. Two or three of the men are ready talkers, and when the missionary is absent, all the services go on as usual.

"A visit to Umzumbi, where Messrs. Robbins and Bridgman are at work, gives encouraging facts. Their little church, of nine members, is earnest. It has a native pastor (who is a credit to his position), and pays from twenty to twenty five dollars per year toward his support. This, for so few and so poor a people, is worthy of special commendation. The congregation on the Sabbath is also good at Umzumbi. The walls of a school-house

have just been completed, and much preaching in the region around is done by the missionaries.

"The chief, or Inkosi, of this region takes a decided position in favor of the mission. He has a Christian wife, lives in a brick house, speaks English, and exerts a strong influence. He urges his people to regard the missionaries as teachers sent from God, and sustains young girls in leaving home and residing at the stations, to get away from the polygamists. He urges the people to come to church on Sundays, and listen to the gospel. These sentiments have been declared, of late, on two public occasions; once in his inaugural address, at his coronation, and again in a speech he made in Mr. Wilder's church, after the preaching, on a Sabbath day. His name is George Fynn. He was elected by petition. It certainly shows marked improvement in the people that they should choose such a man to be their chief.

"Every day gives fresh encouragement to labor earnestly for this people, in hope of seeing large results."

European Turkey Mission.

ADDITIONS—PROGRESS.

MR. LOCKE wrote, February 3, from Samokov (300 miles west-northwest from Constantinople): "On the first Sabbath in January 1872, two persons were received to the Lord's table in this city. One is a member of the female boarding-school; the other is a young man employed by us as a servant. The latter professes a desire and intention to study for the ministry. The week of prayer was observed, we trust with great profit to all. Though we are not able to report any special work, we can report constantly increasing evidence of the advance of the truth in this city and in places around. Letters received from Bansko, last week, report a most encouraging state of affairs in that place. The Coffee-room, heretofore used as an assembly-room, can no longer comfortably, if at all, accommodate those who desire to attend the Protestant service. The average attendance now is

from eighty to one hundred and ten. Two communion services have been observed since the formation of the church, in August 1871, and at each additions have been made. At the first one, a brother; at the second, a brother and two sisters. Seven or eight others await examination. So far as we can judge, this little band are moving on cautiously; increasing in numbers, in faith, and in works."

Mr. Haskell also writes from Eske Zagra, January 29: "There are some encouraging signs at Merichleri. We have had no helper there for a year, yet the number of those interested in the truth has been decidedly increasing of late. I have this morning sent there our helper Traicho."

Western Turkey Mission.

BROOSA—NATIVE PREACHERS.

MR. RICHARDSON wrote from Broosa (57 miles south southeast from Constantinople), on the 30th of December:—

"Six students from Marsovan—all but one having been members of our former station class—are laboring during the winter within our bounds. Three of them are stationed at places not before occupied. One is with Dr. Schneider, at Yenijeh teaching. One writes me from Béyook Kara Aghaj (Big Black Tree), a new village, built during the last summer by a colony from Mooradchai. He says: 'Since coming here I have caused a house to be put up. We have completed it without any money. The friends cut down the trees and drew up the logs with their oxen. In this work our new friends from Arsaluk have shown as much zeal as our Protestant brethren from Mooradchai. It is covered with logs and dirt,—we have no boards. This is our meeting and school-house; and besides, I live in it. It is, to be sure, not very comfortable, as the dirt rattles down upon me and soils my clothes, but I count it all joy, for the love of Christ and the brethren. In our new village there are as yet but eighteen families, *all of whom* come to our chapel, it being the first; and we hope it will long remain the only one.'

In the main, they are of one heart and one soul, and all seem to love me very much. From the first until now we have had prayer-meetings every evening, and two services on the Sabbath. I keep school during the week. All greatly desire to have you come and visit them. They send greeting. I am content. Pray for me and for this people.'

"To us who were born in log cabins, and went to school and to meeting in log school-houses, and were reared amid the privations of what was then 'The West,' this narrative has a peculiar interest.

"Besides the two congregations in this city, the gospel is being preached every Sabbath, by our helpers, at twelve out-stations. Our general colporter, who is at the same time an itinerant preacher, is selling many books and doing much good in the many towns and villages he is constantly visiting,—offering the Word of Life to all, whether Turks, Armenians, Greeks, or Bulgarians."

MR. SCHNEIDER'S WINTER AT YENLJEH.

The Herald for March contained a letter from Mr. Schneider, from Yenijeh (a village of about 6,000 people, twenty miles east of Broosa), giving account of encouragement, and also of violent opposition there. He wrote again from Broosa, March 15, having returned from Yenijeh (where he spent six months, with Mrs. Schneider), to resume his Bible lessons in the station class, of twelve young men. No suitable redress for the violence before reported was obtained, but for some months there had been no disturbance, and hostile feeling had subsided. Of the six months' residence and labor there he writes:—

"Though deprived of some of our home comforts, and in very narrow quarters, it has been a very happy winter to us. We trust that the labor bestowed on the place has not been in vain. Though the school which Mrs. S. had opened for girls was broken up, the villagers opened one themselves,—a thing which they never had before. By the regular preaching of the gospel for so long a period, Protestantism has become an established fact; and though enemies are chagrined, they

are convinced that they never can eradicate the truth from the place. The foundations of a good work, we trust, are being laid. A small community has been gathered and the materials for a small church are being collected. On the Sabbath there has been an average of over fifty hearers,—sometimes many more. The attention has always been good, and very often a deep impression has been made. We are persuaded, also, that there are many persons who are favorably disposed toward the truth and secretly hoping that it may triumph.

"One young man, of very fine mental capacity, has been hopefully converted, and now longs to study for the ministry. Should he become a faithful and zealous preacher, will not that alone be a sufficient compensation for the labor bestowed on the place? A Sabbath school has, also, been commenced by Mrs. S.

"And here I cannot but allude to the good influence of female effort in such a place. Mrs. S. has become extensively acquainted among the females; has found access to their houses; has been instrumental in bringing them to the Sabbath service; and has had abundant opportunity of reading to them the Bible. I am quite sure that without her influence we should not have had among our audiences on the Sabbath, from twenty to fifty females, as has been the case. She could go where I could not; and by her influence on families and children, she was preparing the way for them to be brought under the influence of the truth. As we went out for exercise, I was often surprised and delighted to find how many among the females and children knew her, and seemed delighted to be recognized by her."

CESAREA — CHEERING PROGRESS.

Mr. Farnsworth wrote from Cesarea, February 5th, with special reference to the progress in that station field, brought to view by statistical returns just prepared. Among other things he says:—

"The Turkish Government knows its subjects, not as individuals, as other governments do, but as *religious communities*. The Protestant community of this empire

is a result of the labors of American missionaries, assisted to some extent by others from England, and especially by the representatives of the British Government residing at the Porte, and dates from November, 1847. That 'grain of mustard seed' is developing into a vigorous plant. The growth in the Cesarea district since 1854 — when we found some thirty Protestants in all, in this field, — has been steady and healthy, though not so rapid as in some other parts of the empire. The increase the past year was 119, —namely, from 1,032 to 1,151, —equal to eleven per cent. But we would never forget that the growth of Protestantism may be a very different thing from that of Christianity.

"Perhaps the best index of real prosperity in our work is the prosperity of our *churches*. The close of 1871 finds all our churches, four in number, supplied with native pastors. Only one of the four churches has not increased the past year, the aggregate growth being seventeen per cent. viz. from 195 to 228. More were added to the churches, if I mistake not, than in any previous year. The present year, too, opens well, six having already been received to the church in Cesarea.

"To many the *benevolence* of our people, and the energy they exhibit in supporting their own religious institutions, is quite as good a test of the true prosperity of our work as the numerical increase of church-members. We are very happy to say that this test shows a greater degree of prosperity even than the other. Of the four churches, two are self supporting, and two pay, each one half the salary of their pastor. As the Yozgat pastor supports himself [by medical practice], that church and community supports one excellent and somewhat expensive school teacher, with a large and popular school. The money raised by these four churches, if averaged on the 136 male members, amounts to something over six dollars in gold to each. The amount raised in the Cesarea field for support of pastors, schools, and other benevolent purposes, was \$1,100 in gold, against \$850 the previous year, an advance of 30 per cent. You will be glad to know that this is a

result, not of special effort, (there having been none, except in Moonjasoon), but of *natural growth*.

"There is yet another, and to some it may be a more interesting test of the prosperity of our work. The number of pupils in our Sunday schools is 715, an advance of 170 on last year; the number in our day schools, together with the women who are receiving instruction in reading at their own homes, is 632, against 429 last year — a gain of 47 per cent. We have a new station class — the largest that we have ever had. One of our schools has taken a decided step toward becoming a high-school, and all have been compelled to take a step in the direction of self support.

"I will not trouble you further with these statistics. The facts indicated encourage us. And we feel sure they will rejoice all our friends who look at them patiently, long enough to understand them."

NICOMEDIA—RELIGIOUS INTEREST.

Mr. Spaulding wrote from Nicomedia, February 5, reporting a tour among out-stations by Mr. Parsons and himself, very soon after his arrival in the field. Extracts would be given from this letter but for the want of room. Mr. Parsons wrote briefly, February 1, stating that the church appeared very much revived, and the pastor, Garabet, felt greatly encouraged. On the 20th of March, in the absence of Mr. Parsons on a tour, Mr. Spaulding wrote again, very briefly, saying: —

"My heart is very glad that I have such cheering tidings for you. The fruits of labor and self-denial by our dear associates, Mr. and Mrs. Parsons, are beginning to appear. The church in Nicomedia is praying and working as never before. Within a few weeks the congregation has increased more than one third; the chapel is too small to hold those who come to hear the preached word; and what is better than all else, the old Armenians are coming to us. Three weeks ago one of them came to a brother in the market-place, and wept bitterly on account of his sins. Only four days ago

another came to our house, at the hour of our afternoon recitation, and in great distress of mind said he wished to see Pastor Garabed immediately. His first words were, 'I am a sinner. Can there be any hope for me?' He was told to repent and yield himself to Christ. He promised that from that moment he would serve God; that he would come to our meetings, and if possible persuade his family to come with him. Within two weeks six old Armenians have begun to attend our prayer and preaching services. Last Sabbath, what was our surprise and happiness to see *ten* of them in our midst, paying the most earnest and respectful attention. Surely the hand of God is in this thing. Blessed be his holy name. Pastor G. tells me that in his six years' settlement among this people he has not seen an awakening like the present. Pray for us. In Baglichejuk and Koordbeleng there are bright indications of good."

Eastern Turkey Mission.

MANY letters from this mission field have been marked for use in the "Herald," but they are so many, and some of them of such length, that the editor will be constrained to condense greatly, omitting much which he would be glad to use; yet presenting the most important facts.

RELIGIOUS INTEREST AT HARPOOT AND OUT-STATIONS.

Mr. H. S. Barnum wrote from Harpoot, January 23:—

"We are rejoicing in tokens of the Divine presence and favor. We have not seen the powerful awakening for which we have prayed, but the Spirit is evidently with us. The city church came to the week of prayer in rather a cold state, but most of its members seem much quickened. Morning and evening meetings are kept up on both sides of the city. Mr. and Mrs. Wheeler spent two weeks in the lower ward, and the brethren there seem more hopeful and earnest than ever before, while several from outside have, it is hoped, permanently attached themselves

to the Protestant community. On this side of the city we have had some precious meetings. Many of the brethren have confessed their coldness, and seem, now, to be living nearer to the Master, while thirteen from among the impenitent — besides several lads — have asked for prayers. Most of these are young men from seventeen to twenty-five years of age, and several are already, we trust, born again. Several others, in private conversation, and in the young men's meetings, have expressed their purpose to turn to the Lord, and we trust there is a larger blessing in store for us.

"The little handful of brethren in Sin-amood, a suburb of the city, are this winter maintaining a preacher of their own, and a marked spiritual work is in progress there. One brother said to me last week, 'I have often had fears for my family, but now we all pray, and are united in serving the Lord.'

"From several of the villages we hear of unusual interest. The Hoghi preacher told me that in his village it came so suddenly that he was taken wholly by surprise. Young men, not church members, arose in the meetings, and confessing their sins with tears, besought the prayers of God's people. In Heusenik, during the evenings of the week of prayer, they crowded into the little chapel so that they almost literally sat upon one another. There were often 200 present, though the ordinary congregation is from 100 to 120. In Haboosi, at the daily morning and evening meetings, congregations of 200 to 230 assembled, many coming in from outside. Ichne reports increasing congregations, with the prospect that their chapel will soon be too small for them. In Shukhaji, one of our oldest out-stations, where the work has seemed at a sad stand-still for some years, the new preacher reports 'the wall broken down, and the congregations increased from 70 to 90 and 100.' From some of the newer out-stations we get grains of comfort, such as the gain of two new brethren in Morenik, etc. Other out-stations report no special interest, but on the whole we feel that the work is in a hopeful state."

MR. WHEELER AT HEUSENIK.

From one of the places referred to by Mr. Barnum, Heusenik, Mr. Wheeler wrote, January 31 :

" Mrs. Wheeler and I are now completing our 'month of prayer,' in this populous village at the foot of our Harpoot mountain,—guests of the pastor, who said, 'If you will come and work with my people, I will spend the week with the Mezereh church,' now pastorless and preacherless. Mrs. W. spends the days in going with the pastor's wife from house to house, holding a prayer-meeting each day at noon. We have also a daily daylight prayer-meeting, and a preaching service in the evening. Our three days' experience gives us much encouragement, the Spirit's presence being evident in the meetings. The pastor, who is now in complete sympathy with us, was the leader of the trouble two years since.

" It would cheer your heart to see how open the door is here, how ready and even anxious many are to hear the truth, and how zealous, with a truly Christian zeal, both men and women are for their newly found faith. I wish you could have been 'a mouse in the wall' at the noonday female prayer meeting yesterday, and heard the fervid prayers, and earnest, intelligent exhortations of women who, but a few years ago, were in little better than heathen darkness,—now diligent students and intelligent expounders of the Word. I hope Mrs. W. will tell the Woman's Board of some of the touching incidents of these meetings, and of those which she held during our fifteen days' tarrying in the eastern section of Harpoot city, previous to coming here. And would that you could have been present, too, at the evening meeting yesterday—to which I had gone from my bed, with a throbbing head,—and heard the four appropriate, earnest prayers for divine presence, no one forgetting to pray that 'the Lord would give their missionary health and strength to speak to them the word of life.' Those prayers ended, I rose, and holding on to the pulpit for support, read Rev. iii. 14—22, and putting aside my prepared sermon, and gaining strength as I went on, talked for some thirty minutes,

as I never could before, on the woful state of the self-deceived sinner, and the wonderful love of Christ in seeking to save him. Among the perhaps 175 persons present, were some who then heard the truth from an evangelical pulpit for the first time. On reaching our room, I could not help saying to Mrs. W., 'This has been the most painful and most joyful meeting I ever held. My head came near bursting, but as a result of that heart talk, I hope to meet at least two or three souls in heaven.'

MR. ALLEN'S TOUR — EGIN.

Mr. Allen reports, at some length, a tour among out-stations in the western part of the Harpoot field. Two places visited, Aghun and Divrik, have "recently completed commodious chapels," though at both places, "determined opposition to the building of these chapels was kept up for many years." Of Egin, a place with "1,500 Armenian houses and the same number of Turkish," he writes :

" Many books have been sold in past years, and it now appears that the leaven of gospel truth has long been doing its work. During the past year, several of the chief men of the place have left the Armenian church and taken a firm stand as friends of the truth. During my stay of several days, I was much encouraged to find, that besides intellectual conviction, there was something deeper and more hopeful in most if not in all who have espoused the truth. The character of the work is evidently spiritual,—a searching for the way of salvation. It was most joyful work to preach Christ to those souls hungering for the Bread of Life. . . . I have nowhere seen a more hopeful beginning for a prosperous work. . . . At the earnest solicitation of the preacher and brethren, we have sent Kohar, the female seminary assistant, to labor among the women.

" They have now no suitable place of worship, but are already moving to secure a central location for building the coming summer. The whole will cost about \$1,250, of which they will pay two thirds at least, in addition to half their preacher's

salary, which they have already assumed. The speedy erection of a good chapel, with God's blessing, will do much toward the establishment of a strong church in that city. The influence of this work, so hopefully begun, will be most salutary, we trust, in that portion of the field, and cannot but be felt in all parts of the empire wherever colonists from that place are found."

SOME OUT-STATIONS OF ERZROOM.

Mr. Parmelee wrote from Erzroom February 8th : —

" From our out-stations we have most encouraging news. In all the villages that are occupied by helpers in the Khan-noos plain much interest is reported. This is particularly true of *Elpis*, where helpers have been located for several winters past. . . . The people are becoming thoroughly interested in religious truth. The greater part of the children of the village attend the school of our helper, and all the houses are open to him, so that, not only Sundays, but every evening, crowds press upon him to listen to the reading of the Word of God. The helper's wife, too, is constantly occupied among the girls and women.

" From *Erzingan* we hear of additions to the newly formed Protestant community. The week of prayer was observed with much interest and profit. Our brethren there most cheerfully accept our proposition to share, from the commencement of the new year, the support of their preacher.

" From *Hasdour*, the village previously occupied in that distant [eastern] region, we have most stirring news. The opposers of the good work complained to the local governor, who called our helper to his head-quarters at *Toprah Kaleh*, two hours distant from Hasdour. So, taking his license and a quantity of books with him, the helper responded to the summons. His license was examined in the presence of the government council and fully approved; his books were also inspected and highly recommended; and after selling a goodly number to members of the council and others, he returned to Hasdour more firmly established than before.

" Forty are reported in the school, the Testament and Catechism being the principal text-books. Half the night, and Sundays, are occupied in reading and expounding the Scripture to eager listeners, and one especially interesting feature of the work there is that, a third of the village being Catholics, many of those most interested are of the Romish faith. This is the first time that our work has reached this class, partly because they are not numerous in our field, and also because their ecclesiastical rule is much more vigorous than that of the Armenian church."

MOVEMENTS OF ARMENIANS AT ERZROOM.

In the same letter Mr. Parmelee writes : " You will be interested to learn that the Armenians of this city have lately completed a large, nice building for girls' schools, in which are now daily gathered more than a hundred girls to be educated. The teachers in these schools are, at present, far from competent, but we trust the increasing friendliness of the Armenians toward us will soon open the way for us to furnish them teachers thoroughly prepared.

" Two preaching services on the Sabbath have also recently been established in connection with the Armenian church, conducted by the principal of the Armenian schools. Although this preaching lacks the spiritual element which so generally characterizes Protestant preaching, yet it is a step in advance, and is, together with the girls' schools, an outgrowth of the missionary work."

DEATH OF A NATIVE PASTOR.

In a letter dated February 3, Mr. Andrus, of Mardin, reports a tour of much interest to Diarbekir, and thence to Redwan, Jezireh, and other places in the Koordish mountain portion of the field. Writing again, March 4, he reports the death of a valued native pastor.

" Since my last our hearts have been saddened, and our work in a measure crippled, by the death of the *first* pastor ordained to the gospel ministry in our station field — *Iskuf* (Presbyter) *Abd un Noor*, of the church in Kutterbul. His name is familiar to the readers of the

"Herald" who have watched the progress of the work around Diarbekir. His part in that work is now forever finished, but the fruits of his labors will continue to appear in after years. He was sick but a short time, with typhus fever.

"I was at his house in November, and again visited his village in January. On both occasions I was impressed with the improved appearance of the man, his growing sense of spiritual things, his deepening interest in the progress of the work; and was beginning to look to him as the future leader of the native ministry of our field. He was a thoughtful man, and a more independent thinker than many. He had *made him a place* in the village, so that even the young men of the Jacobite community looked to him as their father. He was very anxious to improve the condition of his race — his religious race, the Syrian, — was faithful both as a preacher and as a pastor, and in the latter capacity was more especially active during the past winter. He was one of the eight pupils received into the first class formed by Mr. Williams, in Mardin, in September 1862 (was then about 30 years old), and remained three years in the class, supplying the pulpit in Kutterbul during the winter months, where he had been preaching before he entered the school. A church was formed there in 1863, and in 1866 he was ordained its pastor. The church then consisted of twenty-one members, and in 1871 the number from the first was more than forty.

"It will be very difficult to supply this brother's place, as *none who have received training for the ministry are at present without employment, either as pastors, preachers, or teachers*, and the present senior class in the seminary has yet two years of study before it. Our great want is men, and now the foremost man has been taken away. All we can say is; 'My thoughts are not your thoughts, neither are your ways my ways, saith the Lord.'

STATION REPORTS.

A statistical report from Harpoot shows in that field 77 towns and cities occupied; 40 native pastors and preachers; 60 native teachers, 25 of them females; 20 churches;

897 members; 74 additions last year; 3,062 pupils in schools and seminaries.

The statistics from Erzroom show "advance in every particular;" the number of Protestants having increased within the year 13 per cent., church members near 20 per cent., and persons under instruction 16 per cent. Mr. Parmelee says: "These figures are to us more eloquent and comforting than any words that could be used, since, in the midst of many discouragements, we are thus convinced that our labor is far from vain."

At Billis there have been five additions to the church by profession. "The people are gradually assuming the expense of their own institutions." Five also have been added at the out-station Have-dorik, and the work there is "very encouraging." "Nearly all the thirteen helpers are meeting good success in their ten fields."

Mahratta Mission — Western India.

A REPORT of the Ahmednuggur station (140 miles east of Bombay) for 1871, by Mr. Bissell, notices a "growth in spirituality" among Christians; a new plan, by which the whole congregation, "old and young, men and women," are arranged in classes in the Sabbath-school, for the study of the Bible; a change of the Friday afternoon meeting into a "prayer-meeting, in which many of the Christians take part, telling their experience and trials, and mentioning special subjects for prayer;" the visit and preaching of Mr. Taylor, the evangelist, when Christians were quickened, and "many of the heathen were so impressed by the truth that they still continue to come to hear the gospel preached." "Some come to our houses to talk with us, and some have called us to their houses to converse with them;" "a few seem to be really seeking after the truth;" and "eleven have already received Christ and united with the church as the fruit of this work." More members of the church are adopting the rule to give a tenth of their income. A native pastor was installed at Seroor in December. The church at Kolgav has

received three persons to its communion. "One of these, a lad of thirteen, when his father tried to dissuade him from his purpose, called him aside and prayed with him; and the father is himself now asking to be received to the church." Five young men, in a theological class at Ahmednuggur, at the close of a five months' term of study, were "sent out into five different districts to preach the truth they had found precious," and five Bible-women — part of the time six — "have continued their efforts to reach the women of the country, in the houses, in the fields, and in the streets," with some encouragement, but under circumstances which "show what formidable obstacles to the progress of Christianity often exist in the ignorance and prejudices of the female portion of the household."

Madura Mission — Southern India.

MR. RENDALL, of Battalagundu station, now having charge of Periakulam, wrote January 5, that there had been 35 additions by profession to the churches of the Periakulam field during the year. "God has thus blessed that station, notwithstanding the removal of its faithful missionary" [Mr. Penfield]. In a letter dated February 12, he reports a recent tour in the Kambam valley (also now under his care, in the absence of Mr. Noyes), where he was gratified and somewhat surprised to observe how great appeared the opening for the spread of the gospel. He found more adherents connected with the village congregations than he had noticed in other station fields, often having 60 or more adults at his meetings, while in some of the villages the movement had reached the better castes. "Many of the people have got the idea of giving a tenth." Native pastors are needed, and Mr. R. says: "I have my eye on two young men whom I hope God is calling to this work." He found it very "pleasant to be with the people, to meet the pastors and catechists on their field of labor, and be permitted to encourage them in the good work going on."

Ceylon Mission.

PROGRESS SEEN AFTER ABSENCE.

MR. HASTINGS, who returned to Ceylon a few months since, after a visit to the United States, wrote from Batticotta, February 12th: —

"On my return to the mission, I am gratified to find that there has been a steady advance in placing our work, in all its departments, on a less dependent footing. When I contrast the past with the present, I feel much encouraged with the progress made. Sixteen years ago, our educational institutions, without exception, from the village Vernacular school to the Batticotta seminary, were wholly dependent upon the mission for supervision, and largely for pecuniary support. Now, all the English and Anglo-Vernacular schools are entirely independent of the mission for support and superintendence, and though not all we could wish in character and efficiency, they are on the whole well-conducted. The village Vernacular schools are now mostly supported by grants from the Government, while their superintendence, including the appointment and pay of teachers, devolves upon a Christian native 'Board of Education.' Comparatively little missionary time and strength are now expended upon them. The amount of Christian instruction given in these schools is doubtless less than formerly, but their value as places for preaching the gospel, has not diminished.

"But the most encouraging sign of progress is in the increase and support of native pastors. Two have been ordained and installed during the three years of my absence, — one over a newly organized church, — and arrangements are being made to install two others soon. There are others now in the service of the mission who are promising candidates for ordination, and we hope the way will soon be opened for setting some of them apart to the work of the ministry. At the beginning of 1855, we had not one ordained native minister, and only two who had been formally licensed to preach the gospel. Now we have five settled pastors, and two others soon to be installed. The advance made by the churches towards the support

of their pastors is also encouraging. Among a people like this, a change from almost entire dependence upon foreign funds, and that long continued, to self-support, is not easily effected. Our great need is an outpouring of the Spirit to quicken the piety and zeal of the church. Then may we expect to see a more aggressive spirit and increased liberality. I have some hope we shall find a few suitable candidates for a theological class,— perhaps only two or three at first."

Foochow Mission — China.

REPORTING this mission for the year 1871, Mr. Hartwell states that two new churches were formed within the year, making eight in all, with a membership of 126, of whom 12 were received during the year. The training-school, open from April to October, had ten young men in attendance from out-stations — mission helpers. Miss Payson's boarding-school for girls "has prospered much as during the previous year." "Helpers are gradually coming to see the reasonableness of our ideas in regard to native support;" "subscriptions and contributions from the churches have amounted to about \$70," and "the outlook of the work" is regarded as "quite hopeful."

North China Mission.

MR. CHAPIN wrote from Tungeho (12 miles east of Peking), January 24, on matters of business; but near the close of his letter he refers to mission prospects at that station thus:—

"And now, what of the night? Alas it is still dark, and during the past few months it has not grown much brighter. We preach every day in our chapel, and urge the claims of the gospel on individual hearts; but though many hear, few seem to feel; yet I believe there are those who are convinced. The multitude care not for anything beyond the meat that perisheth, and the few who do are restrained by fear and shame."

"The week of prayer passed very pleasantly with us. We had daily prayer-

meetings with our little band of Chinese Christians, as well as among ourselves, and we felt that God's Spirit was with us; but, alas, we do not yet see the converting power of God displayed. Some of our church-members seem really to be growing in faith and other graces, and in the school we see some evidence of the working of the Spirit. I cannot feel that this season of barrenness in our outside work is to last much longer.

Japan Mission.

DARKNESS AND LIGHT.—SEED GERMINATING.

MR. GULICK wrote from Kobe, February 24. They had learned that the Roman Catholics seized by Government in December last, had been put to work in a coal mine near Nagasaki. He writes:—

"The 'Nagasaki Express,' referring to the persecution, says that the number of men seized, though reported at sixty-five, considerably exceeds that. A later paragraph in the 'Express' states, that they have learned from a very authentic source, that the persecution is being continued, and is daily increasing; that men, women and children are being sent for punishment into various parts of the interior.

"It is a singular fact, that while this harsh treatment is meted out to the Roman Catholic Christians of Nagasaki, a degree of tolerance hitherto unknown is shown towards the teachings of Christianity in Yokohama, and Yedo. Dr. Brown writes me, from Yokohama, that there is an unusual stir in the minds of some of the Japanese in that region, respecting the Christian religion; and that quite a number of his pupils in the government school, which he teaches, attend his Bible-class every Sunday. Mr. Ballagh holds three Japanese services on the Sabbath, and two prayer-meetings in the week, which are attended by numbers, and in the latter, native Japanese take an active part. It is evident that the government is much exercised upon the question of what to do with Christianity, and probably it is convinced that religious freedom must ere long be accorded to the people of Japan.

"Three young men of our acquaintance here, are secretly reading the Bible. Two of them have the Chinese Bible, the third reads both the English and Chinese. As yet there is no place where such a degree of security is felt in reading or listening to the gospel message as at the seat of government.

"A few days since, as the hour which I spend in teaching a class of four young men was drawing to a close, I noticed that one of them was passing to his fellows a paper in English. Upon inquiry I found it was a letter written in 1861, by Mr. Verbeck, to a friend of one of my scholars, and that it contained an earnest and clear statement of the value of the Bible and of its teachings, together with an expression of the hope that ere long the people of this land would accept it, and the blessings it bestows. For eleven years this letter had been preserved, and none can know how many students of the English language have studied its words and pondered its statements. Many seeds thus sown upon the waters of Japan are now springing up."

Micronesia Mission.

LETTER FROM MR. BINGHAM.

Mr. Bingham wrote in January, "on board the *Morning Star*," on his return to the Sandwich Islands. The extracts which can be given from his letter relate mostly to the locating of Hawaiian laborers on new islands of the Gilbert group; but he first notices the "general meeting" at Apaiang, at which the laborers were assigned to different fields.

THE GENERAL MEETING.

"Our General Meeting continued its sessions almost daily for three weeks. Nine Hawaiian missionaries were present. Maka was chosen moderator. We regard this meeting as the most important hitherto held in the Gilbert Islands. The Hawaiian missionaries of this field now outnumber those of the Marquesan and Marshall Islands missions united, there being eleven for the former and eight for

the two latter. These men are all able to transact the business committed to them, and I doubt not you would have been interested in listening to their discussions. The station reports showed but few additions to the churches, and some defections. The large increase of book sales over the previous year is a cheering indication. The total of books sold last year was 830; this year, 1,298.

"The monthly concert contributions from the Gilbert Islands amount this year to about 280 gallons of cocoa-nut oil and \$30.75 in cash."

NONOUTI — A FALSE PROPHET.

"Early on the morning of December 9 we sailed for Nonouti, which we reached that day. This was one of the islands which we visited during the missionary exploration of the group in 1867, while I was in command of *Morning Star* No. 2. We went by boat at once to that portion of the island where we then met with that warm reception, to tell the people that at length, after so long a delay, we had secured teachers of the new religion for them. Most of them seemed to welcome us, but we found our fears in a measure realized. The adversary of souls had been preoccupying the field. A Gilbert Island feather-prophet, Tánako by name, had anticipated our entrance, and leaving Tapiteuea (the scene of his labors for the last four years), after our arrival there in August last, had commenced his mission on Nonouti. The rise and success of this false prophet are remarkable events in the religious history of this portion of the Gilbert Islands. The earlier facts in his history need not be repeated here. Suffice it to say that his success on Tapiteuea seems to have encouraged him to introduce his religion on Nonouti, and during the past few months he has succeeded in inducing many of the people to overturn their idols, or spirit-stones. Jehovah is proclaimed as God and Tánako as his prophet. Songs to Jesus are taught. The name, however, has been perverted, evidently through ignorance. To this prophet's cross, covered with *bird-feathers*, he bids the sick come and be healed. The old heathen songs and dances he tol-

erates, and so perhaps makes his religion more popular than that of the true cross. Now when we came to set up the standard of the cross of Calvary, there were some who objected, and we were pushed further north. So, being escorted by the 'book-party,' we were welcomed to a village about one mile distant from the 'feather-folks.' There our brethren¹ and their families were urged to take up their abode and it was at this place we commended them to the care of our gracious Lord, who has promised to be with his people even to the end of the world."

MAIANA — SELF-SUPPORTING WORKERS.

"On the 13th of December we anchored at Maiana. Rumors had reached us at Apaiang that good seed was being sown by two of our Christian people from Tarawa and Apaiang, Paul and Sarah, who last year had expressed a wish to be sent as teachers to that island. The little Apaiang church was not fully prepared to assume their support, and so they went independently, accompanying friends of their own, natives of Maiana, in a proa. Paul had been proclaiming the glad tidings of Jesus in various villages, teaching people to assemble for the worship on the Sabbath. They were glad to listen, and they had in many instances cut up their cloth mosquito-nettings to make garments for Sunday wear.

"The door was wide open for us. As the boat approached the shore a chief named Peru met and welcomed us, escorting us to the large council-house. We stated the object of our visit. There was no dissenting voice, but by acclamation the people also welcomed the new teacher, who had learned a few words, and spoke them in the hearing of the multitude. When the question was asked whether they would provide a place for the teacher to build on, it was replied that a site had been previously set apart for the purpose, and to this we were soon escorted. The distant anchorage and the lateness of the hour led us to spend the night on shore. The next day a delegation reached us from another part of the island, and

wished us to hold service with them in the council-house. They requested that we would leave one missionary with them also. Lono enters this most inviting field under very auspicious circumstances. Paul and Sarah will doubtless be found desirable assistants. Their welcome was cheering, and their joy at meeting great. The chief, Peru, was constantly called by the people about him Abraham. May he indeed become more and more a Christian patriarch."

MARAKEI — LAST CALL AT APAIANG.

"On the 15th of December we sailed for Marakei, one of the smallest but most beautiful of the coral isles in Micronesia. We reached it the next day, found the way open to land teachers without delay, and sailed in the afternoon of the same day for Apaiang, to take on board some Hawaiian missionaries belonging to the Marshall Islands mission, who were now returning to their native land. We came to anchor early the next morning in our peaceful and accessible lagoon, and were thus permitted to spend another Sabbath with the little flock gathered there.

"The same party of Tarawans who in 1869 destroyed the mission station on Apaiang, had again fled their island, and had just landed on the southern portion of Apaiang. It is very probable that their presence will again disturb the peace of Apaiang, and again interrupt the progress of the good work, so often thus obstructed. Pray that it may not be so.

"On Monday, quite a number of our people accompanied us to the ship, and as we filled away we left them singing songs of Zion, thus expressing their love for their old teachers, who were again committing them for a season to the care of Ahia and his wife.

"It is my hope that when I again visit the group it may be to take with me the entire New Testament, to completing the translation of which my missionary associates and directors at Honolulu desire that I should now give my strength, wherever I can labor for this to the best advantage."

¹ Two Hawaiian missionaries.

MISSIONS OF OTHER SOCIETIES.

(ENGLISH) CHURCH MISSIONARY SOCIETY.

THE last Report of this Society states that the income for the year, including "deficiency fund," was £165,918 5s. 10d. (\$829,591), and the expenditure, includ-

ing payments on deficit, £166,317 11s. 11d. (\$831,588). The following table presents a condensed summary of the mission statistics.

MISSIONS.	Number of Stations.			Clergymen.		Native Communicants.		Native Seminaries and Schools.			Native Seminarists and Scholars.		
	European.	East Indian and Country born.		Native.	Lay Teachers and other Help-ers.	Boys.	Girls.	Sexes not specified.	Seminarists.	Total.			
		Native.	European.										
West Africa	7	7	9	9	22	634	12	370	283	152	5	810	
Yoruba	7	7	9	..	37	1,328	16	738	585	..	..	1,323
Niger	5	..	..	10	13	95	..	..	..	83	..	83
Mediterranean	5	7	..	..	18	117	8	246	199	..	2	447
West India	8	15	..	4	53	244	20	1,467	223	56	..	1,746	
North India	34	57	1	12	343	2,324	292	13,483	2,490	..	..	15,973
South India	29	42	..	50	97	10,124	509	12,390	3,181	..	194	15,765	
Ceylon	12	12	..	10	163	851	90	2,765	1,372	..	..	4,137
Mauritius	4	6	..	1	15	164	6	4	..	90	..	94	
East Africa	1	2	..	..	1	2	..	..	..	..	..	..
China	7	19	..	2	51	456	13	112	48	61	5	226	
New Zealand	18	16	..	13	66	1,145	3	17	19	583	..	619	
Northwest America	18	10	3	5	20	1,282	13	155	130	233	..	518	
Metlahakatlah and Kinkolith	2	1	..	..	1	..	1	..	..	200	..	200
Total	157	203	4	121	1,720	18,766	983	31,747	8,530	1,458	206	41,941	

The conclusion of the Report states:—

"At the commencement of the year just concluded the Committee had to deplore a deficiency in funds and a deficiency in candidates. They had to speak of fields ready for the sower if not for the reaper; of heathen in almost every part of the world, scarcely indeed thirsting for the gospel, yet willing to hear it, and giving a friendly welcome to the Christian preacher; and they had at the same time to lament crippled resources, native evangelists kept back from the work because the means were not at hand for sending them forth, and a scanty supply of fresh recruits, whether to occupy the enlarging fields or even to take the place of those veteran laborers whom God was removing from the work. In reference to both these difficulties the Committee can now call upon the members of the Society to thank God for his gracious interposition

and succor. . . . The Committee have stood firm to the principle of selecting for the mission field, so far as human judgment enables them, none of whose missionary spirit they do not feel fully assured, none whom they do not believe to have personally experienced that salvation which they are to make known to others. . . . Not for a moment would they claim absolute freedom from error in selection; but if error must be made, they would rather occasionally lose the services of an efficient workman, than send forth an agent of whose spiritual qualifications they feel a doubt.

"Another great principle to which the Committee would refer is that of friendly co-operation with other Protestant Societies, and of non-intrusion into fields which such bodies have pre-occupied. It is the desire of the Church Missionary Society that its own feeble and unworthy

efforts may be graciously used as instruments whereby the Redeemer may ‘see of the travail of his soul and be satisfied.’ The Society’s great and primary and ultimate object is, therefore, not the extension of any particular Church, however desirable that may be, but the glory of God in the propagation of the gospel and the salvation of souls. To this principle, interpreted indeed by their own fallible judgment, but with earnest prayer for Divine guidance, the Committee have steadfastly adhered, notwithstanding strong opposition and pressure. And when at this juncture He whose are the silver and the gold, and who has all hearts at his disposal, has poured out on his people the spirit of liberality, and has in his loving goodness raised the Society’s funds to a height never before attained, the Committee would humbly trust they may regard this as betokening his gracious approval of the principles on which this Society has always acted. The Committee conclude with requesting the earnest and persevering prayers of all who support the Society, that a mightier working of the Holy Spirit may accompany the labors of the missionaries during the year now commencing; and that such revivals as have lately been witnessed at some stations may become general; so that from tribes long sunk in barbarism, from nations en-chained by ancient superstitions, from vast heathen cities, where God is altogether unknown, and where worldly toil and worldly pleasures shut out from view all that is spiritual and eternal, many may be gathered out who shall acknowledge Jesus as their Saviour, shall be made partakers of the glorious liberty of the children of God, and shall be in their turn instrumental in bringing neighbors and countrymen into the same Divine fellowship of life and light and joy. May all engaged in this great work be animated by the bright hope that God’s Word sets before them, looking forward to that day when our Lord ‘shall come to be glorified in his saints, and to be admired in them that believe,’ and his ransomed ones from every land ‘shall be presented faultless before the presence of his glory with exceeding joy!’”

FINNISH MISSIONS IN SOUTH AFRICA.

THE Missionary Society of Finland sent its first laborers to pagan lands in 1868. Their destination was Ovamboland, on the western coast of South Africa. A well known representative of the Rhenish Missionary Society in Damraland (Hugo Hahn) had explored the country in 1866, and with the sanction of the committee which superintended his efforts, he called the attention of certain persons in Finland to this unoccupied field. Accordingly, ten young men, three of them unordained, reported themselves early in 1869 to the Rhenish missionaries, as ready for the proposed service. They remained at Otjimbingué, one of the stations of the latter, a number of months, for the purpose of preparing themselves more fully for their proper work. In May, 1870, they set out for Ovamboland; and after a tedious journey of seven weeks they established themselves at Ondonga, not far from three hundred miles east of north from Otjimbingué, and at Oukuambi, about two days’ journey beyond. Another point, Ovangan-dyera, two days’ journey west of the last named station, was occupied at a later day. Meantime two others had joined the mission, making the number of ordained laborers nine. The stations at present occupied are about four hundred miles east of south from Benguela.

It has given the older missionary organizations great pleasure to welcome this young society to a participation in the work of saving the heathen. It is especially gratifying to find that so vigorous an effort has been put forth in a region which is so remote, and from which so little has been expected in this line of things.

DUTCH MISSIONARY SOCIETIES.

HOLLAND, small as it is, has ten different missionary organizations, sustained by its Protestant population. The most important of these are as follows:—

1. The Netherlands Missionary Society, having its seat at Rotterdam, and employing 23 missionaries. Its labors are directed mainly to India and the Sunda Islands. It reports 63 stations and 125 schools.

2. The Java Committee, a branch of the Batavian Home and Foreign Missionary Society, which has 4 stations, 8 missionaries, 2 native agents, 3 schools, as also a normal school in Holland.

3. The Holland Missionary Society, which has six stations in Java, 8 missionaries, and 5 schools.

4. The Missionary Society of Utrecht, which reports 6 stations, 10 missionaries, and 4 other European laborers.

5. The United Brethren (in Holland), who support 13 stations and 22 schools. Their operations are confined mainly to Dutch Guiana.

The whole number of laborers, male and female, employed by the ten organizations, is about 120; and their annual income is about \$100,000. "It is regretted by many Christians that most of these associations, if not all, are not united in one; as in that event they would be able to labor with greater efficiency. And this result appears the more easy and desirable, from the fact that their endeavors have a very marked national character; for it is almost exclusively to places which are under the jurisdiction of Holland that their activity is devoted."

PAPAL MISSIONS.

THE Report of the "Association for the Propagation of the Faith," for 1870, states that the subscriptions for the year

1869 amounted to £208,683 15s., but for the year 1870 they were only £167,954 5s. 9d. Most of this falling off was in France, for obvious reasons. The receipts for the year, from different lands, were as follows, in francs:—

EUROPE.

Dioceses of France	2,861,061f. 86c.
" Germany	214,073 54
" Belgium	315,205 54
" Spain	5,748 40
" British Isles	177,520 63
" Italy	309,676 24
" Levant	17,997 20
" Netherlands	90,953 10
" Portugal	34,403 40
" Russia and Poland	601 64
" Switzerland	50,476 03

ASIA.

From different dioceses of Asia . . .	6,039 23
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AFRICA.

From different dioceses of Africa . . .	29,544 75
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AMERICA.

Dioceses of North America	72,053 65
" South America	20,233 47

OCEANICA.

From different dioceses of Oceanica . . .	3,278 80
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Total receipts for the year 1870 . . .	4,198,867f. 48c.
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The expenses for the missions were:—

Missions of Europe	434,248f. 50c.
" Asia	1,515,085 01
" Africa	350,854 75
" America	467,855 80
" Oceanica	379,383 75

WOMAN'S WORK.

GOOD NEWS FROM SAMOKOV.

THE following private letter from Miss Beach, of Samokov, European Turkey, to a member of the mission now in the United States, will be read with great interest. It was dated January 18, 1872.

"The blessed, busy week of prayer is gone, but I trust it will be long before the good impulses awakened or renewed in legions of hearts, will die out — long before the divine influences of the Spirit, which have come upon us in a special manner during this week, will cease to

affect our lives, — making them richer and more fruitful for our Master.

"We had a vacation in our school during the first two weeks in January, but as none of the girls could go home, we had them all with us during the week of prayer. It seemed very appropriate that this week began with a communion service, when one of our girls, and a young man who was formerly a pupil in the school at Philippopolis, sat down with us for the first time at the Lord's table. It was a season of peculiar interest to us, because the mother of Evanka (the school-

girl), who cooks for the school, when she found that her daughter was really going to join us and confess Christ, became furious, although she had previously told us she would not oppose her if she took such a step. She seems, however, not to have counted the cost, or to have been insincere in her promise, for when the time came her anger knew no bounds. She came to the door, during the examination of Evanka, in a towering passion, and called E. to come out. We did not dare let her go lest she should be beaten. One of the missionaries went out and tried to quiet the angry woman, but she went away declaring we were 'getting her only child away from her,' though she knew that not a word had been said to Evanka about coming to the communion. It was the girl's own idea, and she asked her mother before she came to us. Though none of us doubted Evanka's piety, and all were pleased with her examination, some of our number thought that perhaps, for her mother's sake, she had better wait a while longer — hoping that in the mean time the mother's feelings might moderate. But the majority of us felt that that would be a sort of *worldly policy*, and voted that the girl be allowed to do what she felt to be her duty. And so Evanka, who has for months excited the wonder of the other girls (who remember her former undutiful conduct towards her mother and her hasty temper) by her sweet patience under the continual persecutions of her mother, has gone quietly and firmly on her way; and God has so far heard prayer for her mother as to cause her to come to our service, and has cooled her anger toward her daughter in a large degree. But we cannot rest until she is truly converted.

"There are now five others who have for more than a year, we believe, given evidence that they are Christians, who wish to follow Evanka's example. Four of them are four of the 'little girls' of whom I have often spoken to you. I call these 'Our four little Evangelists,' — from their activity and zeal, and their sweet influence among their comrades. The fifth is our most talented pupil, and will be especially liable to temptation

from the outside world, as she will make a fine teacher, and her friends, none of whom care for the truth, have very ambitious plans already for her. But we know the grace of God is sufficient for all his *own*, and we trust she is a real child of God. Many of our meetings during last week were especially delightful, and I could not but sympathize with one of our little girls, who said to me, 'O, this week seems so short. I shall be so sorry when it is gone.'

"In our evening meetings we had written requests for prayer, and on several occasions there were thirty or more of these requests, so that we found, when the meeting closed, we had spent two hours instead of one, and yet nobody was tired. How many prayers were offered for relatives and friends — that they might come to Christ — and how many thanks were given that God had brought the members of the school hither, where they might learn his truth and the way of salvation. Besides the appointed meetings, there were little ones, when two or three girls went away together to pray ; so that all day and during the evening, the voice of prayer was heard in the various praying places. Do you wonder it has been a feast to be here ? I have very much enjoyed taking the girls, one by one, talking with them about their souls and praying with them ; and have found every one not only willing but glad to talk of her personal state. We believe there is not a girl in school who is not either a Christian or a sincere inquirer after the truth. Those who came to us for the first time this year are very ignorant, but are hungry for the truth, and it is pleasant to see the change for the better in those who have been a year in the school."

RECEIPTS OF WOMAN'S BOARD OF MISSIONS.

APRIL, 1872.

Mrs. Homer Bartlett, Treasurer.

MAINE.

Bangor Aux. Mrs. E. G. Thurston,
Treasurer, \$30; Mrs. Edward Kent, to
constitute herself L. M., \$25; \$55 00

Elsworth. By Miss L. L. Phelps,
Prayer-circle, \$2.25; Cup-bearers, 50c.;
Young Reapers, 65c.;

340-\$58 40

[June,

	VERMONT.	
Burlington.	Mrs. R. W. Francis, 25 00	
Montpelier Aux.	By Mrs. A. J. Howe, 2 00	
St. Johnsbury.	Young Ladies' Misionary Society, for a pupil at Inanda, and a pupil at Ahmednuggur, \$30 each, 60 00—87 00	
	MASSACHUSETTS.	
"Agent" for Constantinople Home,	200 00	
Amesbury, West.	With previous contribution, to const. Mrs. Mary E. Hoyt and Mrs. O. F. Seavey L. M.'s,	
'Boston.	Rev'd Charles Cleveland, born June 21st, 1772, to const himself Life Member, \$25; Mrs. Drorland, \$5; Mount Vernon ch., "A Friend to the Woman's Board," \$10; collected by Mrs. Coit: Mrs. Parkhurst, \$5, Mrs. J. C. Tappan, \$3, Mrs. J. W. Kimball, \$2, six others of \$1 each; Old Colony s. s., for support of "Theresa Makabalo," in Mrs. Edwards' school, \$3); Park St. ch., A Friend, \$1; Berkley St. ch., "A Friend," \$5; Union ch., add'l, by Mrs. Charles Scudder, \$3; Chambers St. Chapel, towards salary of Miss Williams, teacher of girl's school at Marsh, \$58.55; Central ch., add'l, Miss Wheeler, Collector, \$11; Miss Topliff, \$2; Old South ch., add'l, "L. F. B.," towards salary of missionary assumed, and to const. Mrs. Cora Welch Tomson, missionary elect to Constantinople, L. M., \$30; Central Church, proceeds of late Fair, under auspices of Mission Circles, \$660;	39 10
Boston Highlands.	Mrs. Leavitt, \$1; Highland ch., Mrs. H. L. Howell, Tr. (of which by the late Mrs. S. N. Stockwell, \$25, to const. Miss Ellen M. Metcalf L. M.); total towards Mrs. Edwards school, \$51.45; Highland Rill Mission Circle, \$6;	888 55
Becket.	Rev. J. Jay Dana, to const. his wife, Mrs. Sarah E. Dana, L. M.	58 45
Brookfield.	"A Friend,"	25 00
Everett Aux.	Miss Esther Whittemore, Treasurer (of wh. \$25 "a thank-offering from a friend," to const. Mrs. Albert Bryant L. M.), \$26; "A Friend," 60c.;	5 00
Cambridge.	Shepard ch. s. s., Miss Johnson's class, "Jewel Seekers,"	2 50
Lynn.	1st Cong. ch., J. L. Patton's s. s. class, for "Turfandi," Bible-reader, Central Turkey,	50 00
Littleton.	Ladies Miss'y Circle, Mrs. L. S. R. Houghton, Treasurer,	17 00
Malden Aux.	Miss Jennie E. Holm, Treasurer, for support of Bible-reader, "Parkeum," Madura,	40 00
Newburyport Aux.	Mrs. H. A. Ingram, Treasurer: add'l, \$110 to constitute Mrs. Chas. H. Coffin, Miss Mary E. Coffin, Miss Charlotte P. Coher, and Miss Eliza A. Palmer, L. M.'s; also add'l, \$6 from Belleville Mission Circle, wh., with contributions of March, support native teacher at Bitlis, "N. Y.," a pupil in Mrs. Edwards' school, and const. Miss Lucy Colman, of Newburyport, L. M.	106 00
Newtonville.	Collected by Miss Eliza A. Goodell (\$25 of wh. by Mrs. B. F. Whittemore, to const. Mrs. Lucy Whiting L. M.)	40 00
Newton West, Aux.	Miss H. F. Clarke, Treasurer, add'l, towards support of Miss U. Clark's school, at Broosa, Western Turkey,	3 50
New Bedford Aux.	Mrs. R. N. Bartlett, Treasurer: Balance of Miss Parmelee's salary, at Mardin, Eastern Turkey, for 1872,	9 00
Reading Aux.	By Mrs. L. Cook, 3 00	
Salem.	Ladies of Crombie st. church, 66 00	
Springfield.	1st Cong. ch. Auxiliary Society, M. C. Calhoun, Treasurer, 33 00	
	CONNECTICUT.	
Greenwich.	Mission circie, "Banner of Light," towards support of a pupil in Mrs. Edwards' school,	28 00
Hartford Aux.	Add'l, Mrs. Charles H. Jewell, Treasurer: South Cong. ch., Miss E. Coolidge, \$5; S. S. for support of a Bible-reader at Ahmednuggur, \$50;	55 00
Haddam, East.	Mrs. Sarah B. Parsons, to const. Miss Jessie Parsons, of Boston, L. M.	25 00
Middleton Aux.	Mrs. N. C. Stiles, Treasurer, 100; South ch., auxiliary, Charles E. Tyler, Esq., in memory of his wife, Mrs. Lydia H. Tyler, \$25;	125 00
New Haven Branch.	Mrs. R. P. Cowles, Treasurer (of which \$110 by Madison auxiliary, for native teacher at Marsovan),	350 00
North Woodstock.	Mrs. Geo. Morse, towards L. M.	5 00
Stamford.	Calvin G. Child, Esq., to const. his wife, Mrs. Kate G. Child, L. M.	25 00—613 00
	NEW YORK AND NEW JERSEY.	
Brooklyn.	By Mrs. C. H. Parsons, Mrs. William H. Ward, of South Cong. ch., to const. herself L. M.	25 00
Canandaigua.	Miss P. Fobes, to const. Miss Sara C. Eaton L. M., including previous contribution,	15 00
Fredonia.	Ladies' Miss'y Society, 14 50	
Rochester.	Central church, Young Ladies' Miss'y Society, add'l, for salary of Miss Bush, at Harpoot,	82 78
West Farms.	Mrs. A. Wood, to constitute Miss Eliza Barnard L. M.	25 00
Montclair, N. J., Aux.	Miss L. W. Rodman, Treasurer (of wh. \$25 by Mrs. Samuel Holmes, to const. Mrs. Harriet S. Beckwith, of Oakland, Cal., L. M.),	80 00—242 28
	OHIO.	
Coolville.	Mrs. Margaret B. Bartlett, to const. herself L. M.	25 00
	ILLINOIS.	
Alton.	Mrs. (Dr.) W. C. Quigley, towards a pupil at Harpoot,	10 00
	MICHIGAN.	
Flint.	Ladies' Miss'y Society, for a pupil at Harpoot,	30 00
	IOWA.	
Magnolia.	Mrs. Herbert Mills, to const. herself L. M.	25 00
Tabot.	Mrs. H. M. Gaston, Treasurer: for pupil in Miss Townshend's school,	29 85—54 85
	CALIFORNIA.	
Oakland Aux.	By Mrs. R. E. Cole, Treasurer, quarterly remittance,	38 85
	SANDWICH ISLANDS.	
Makawao.	East Maui Female Semi-	

nary, Miss H. E. Carpenter, to complete her life-membership subscription,

9 90

Subscriptions,	\$3,125 98
Quarters, "Life and Light,"	251 63
" " Echoes,"	5 50
Total for month,	\$3,383 11

THE TESTIMONY OF A CENTENARIAN.

In the above receipts will be noticed that of Rev. Charles Cleveland, our venerated townsmen, who, if spared a few weeks, will be one hundred years old.

In a note, he expressed in verse his warm interest in our "Woman's Board," and invoked the continued smiles of Heaven upon it. May we not hope that this benediction may be answered in reviving and quickening the dormant energies of some of our church-members?

L. F. B.



RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

APRIL, 1872.

Mrs. Francis Bradley, Treasurer.

OHIO.

Oberlin. Woman's Miss'y Society, to const. Mrs. C. F. Taylor L. M., by Mrs. Prof. Mead, \$25 00

Painesville. Woman's Miss'y Society, to const. Mrs. James A. Laly L. M.; Mrs. J. H. Clark, Secretary, \$25; Teachers and Pupils of Lake Erie Seminary, to const. Miss Mary Evans and Miss Rebecca P. Kinsman L. M.'s, \$50; From a pupil, "moved to give what costs her something by a quickened interest in the cause of Christ," \$1 in gold; by Miss Mary Evans; 76 10

Talmadge. Woman's Miss'y Society, Mrs. L. C. Walton, Treasurer, 25 00-\$126 10

MICHIGAN.

East Saginaw. Woman's Miss'y Society, Mrs. W. De Loss Love, Treasurer, 106 57

Owasso. Woman's Miss'y Society, E. F. Guile, Treasurer, 20 77

St. Joseph. Woman's Miss'y Society, Mrs. H. E. Colburn, Treasurer, 4 30-131 64

ILLINOIS.

Blue Island. Mrs. S. F. Dickinson, Chesterfield. Cong'l church, by Rev. E. Loomis, 1 30

Chicago. 1st Cong'l church, Woman's Miss'y Society (of wh. \$25 from Mrs. C. H. Culver, to const. Miss Nelly M. Culver, L. M.), \$91; Plymouth ch., Woman's Miss'y Society, Mrs. L. R. Hayen, Treasurer, 13 75; 104 75

Cifton. Woman's Miss'y Society, Mrs. M. B. Taft, Secretary, 6 20

Geneva. Woman's Miss'y Society, Mrs. Alice E. Coe, President, 15 00

Glencoe. Mrs. S. C. Bartlett, to const. Mrs. Amaryllis Fowler, of Fall River, Mass., L. M. 25 00

O'dell. Woman's Miss'y Society, Mrs. Lora E. Bascom, Treasurer, 10 00

Oneida. Mrs. Sophia W. Ford, 5 00

Peru. Woman's Miss'y Society, Mrs. M. E. Brewster, Treasurer, 6 23

Princeton. Woman's Miss'y Society, Mrs. A. P. Converse, Treasurer, 7 00

Waukegan. Woman's Miss'y Society, by Mrs. F. E. Clark, 27 80

Woodburn. Cong'l s. s., by A. B. Penniman,

14 00-230 28

WISCONSIN.

Clinton. S. S., for support of pupil in Miss Porter's school, Preston H. Smith, Secretary,

10 00

Columbus. Woman's Miss'y Society, Mrs. R. W. Chadburn, Secretary,

5 57

Fond du Lac. Woman's Miss'y Society, Mrs. M. B. Doe, Treasurer,

9 20

Geneva. Woman's Miss'y Society, to const. Mrs. E. G. Miner L. M., by Mrs. William Hamersley,

25 00

Green Bay. Pres. s. s., to support a pupil in Miss Porter's school, Peking, by L. Butler,

40 00

Oakfield. Woman's Miss'y Society, Mrs. Esther Cornell, Treasurer,

6 00

Oshkosh. Woman's Miss'y Society, to const. Mrs. Emma B. Chamberlin L. M.; Mrs. S. F. Conlee, Secretary,

25 00

Ripon College. Woman's Miss'y Society, for Mrs. C. C. Thayer, Antioch, Central Turkey, by Isabella V. Campbell,

18 00

Sparta. Woman's Miss'y Society, for the support of a pupil at Manissa; Mrs. H. E. Kelley, Secretary;

12 00

Stoughton. Woman's Miss'y Society, H. Sewell, Secretary, \$4.86; s. s., Miss' Society, 3.14;

8 00-157 77

IOWA.

Davenport. Woman's Miss'y Society, by Mrs. Mary R. Smith,

18 00

Denmark. Children's Mission Circle, \$3; Woman's Miss'y Society, \$25 of wh. to const. Mrs. Curtis Shedd, L. M.; Miss Mary E. Day, Treasurer;

28 50

Dubuque. Woman's Miss'y Society, J. R. Bingham, Secretary,

11 00

Grinnell. Woman's Miss'y Society, of wh. \$50 to const. Mrs. C. Hillier and Mrs. Mary F. Whitecomb, L. M's; Mrs. Eliza S. Schuyler, Treasurer;

186 15

Independence. Woman's Miss'y Society, Mrs. H. C. Palmer, Treasurer,

13 15

Lansing. Woman's Miss'y Society, by Mrs. A. H. Houghton,

13 00

Newton. Cong'l church, by Mrs. Eliza S. Schuyler,

23 25

Ogden Station. Woman's Miss'y Society, to complete the support of pupil in Miss Bissell's school, at Ahmednugur; Mrs. A. M. Palmer, President;

16 30

Orford. Woman's Miss'y Society, by Julia R. Hurd,

13 75

Stacyville. Woman's Miss'y Society, Mrs. Mary B. Hancock, President,

20 00-346 70

MINNESOTA.

Hamilton. Woman's Miss'y Society, by Miss C. F. Anderson,

9 50

Winona. Woman's Miss'y Society, to go toward Miss Van Duzee's salary; Mrs. Sarah H. Hatch, Secretary;

100 00-109 50

MISSOURI.

Breckenridge. Woman's Miss'y Society, Mrs. N. W. Scott, Treasurer,

6 00

Kidder. Woman's Miss'y Society, Miss Hattie E. Temple, Treasurer,

5 00-11 00

KANSAS.

Albany. Woman's Miss'y Society, which, with prev. contribution, const. Mrs. E. D. Thomas L. M.; E. D. Thomas, Treasurer;

12 50

\$1,125 49

MISCELLANY.

GOOD NEWS FROM JAPAN.

THE *Christian Intelligencer*, of April 25, states :—

“ The Rev. J. H. Ballagh fills our hearts with thankfulness by his letter from Yokohama, February 27th, the 19th day of the first month of the Japanese year. He writes :—

“ ‘ I told you in my last letter of there being some interest among my pupils, and that a native prayer-meeting had been started. This interest first manifested itself on the Sabbath preceding Christmas, when we had very good attention to the subject of discourse. The next day one of the pupils came to me, inquiring what he should do to obtain a new heart. About this time we started the meeting for prayer; and during the week of prayer, while I was sick, they carried on their meetings daily; and now, at the beginning of their new year, of their own accord, they held the week of prayer. During this week several new voices were heard taking part, some of them quite unexpected. The attendance increased to such numbers that they resolved to continue for a second week, and now we are in the third week. We meet at four o’clock P. M., and hardly get away before half-past five or six o’clock. The reason of this is that they must have a chapter expounded, and then they offer a dozen or more prayers. We are reading consecutively in the Acts, and the descent of the Spirit is their chief request; and their prayers evince his gracious presence in an extraordinary degree. Few prayers have more earnestness, scope, and spirituality than theirs. The only drawback I find to the enjoyment of them is, that they make entirely too great a draught upon my sympathies, for they almost take the heart out of me.’ ”

“ Miss Mary E. Kidder also writes, on February 26th :—

“ ‘ Mr. Ballagh has held a crowded prayer-meeting daily, for more than two weeks, with the Japanese — the Japanese themselves offering most earnest and heart-thrilling prayers, and no word of opposi-

tion is spoken. The bright day for this dear land is certainly dawning.’ ”

“ We have also been favored with the following extract from a letter of an officer of the United States steamer *Alaska*, written at Yokohama :—

“ ‘ Every Sunday evening there is a prayer-meeting at the house of one of the missionaries, and right in the next room to us there are at this moment twenty-five or thirty Japanese assembled for prayer.’ ”

THE NORMAL SCHOOL AT AHMEDNUGGUR.

FOR several years the Mahratta mission of the American Board, in Western India, has sent young men whom it wished to train for teachers and mission helpers, to the Normal School at Ahmednuggur, established by the (English) Christian Vernacular Education Society. A recent number of the London *Record* gives (from the *Quarterly Record* of that society) the following extract as “ what one of the native teachers has written about the Ahmednuggur Institution, in his own peculiar oriental style.”

“ Five years ago a Christian teacher in Ahmednuggur went with an inquirer into a field to pray. He prayed thus : ‘ Dear Lord, let something be done for thy cause in this field ; mercifully sanctify this place for thy service, and for the glory of thy great name.’ These two are still alive, and the inquirer is now a Christian. But has the prayer been answered ? What has become of the field ? There, there is no longer a field. A large building, and many other houses have been built there. But what is the building for ? A spirit-shop ? No ; for no drunkard shall be allowed to stay there. A Hindu temple for the worship of idols ? No ; for there all know the folly of idolatry and wicked works. Is it a Mohammedan mosque ? No ; for there not a single soul loves the religion of Mohammed. Then what is it, and what has the place become ? It is a place which our holy Father in Heaven beholding blesses ;

which the Lord Jesus seeing rejoices in : concerning which the spirits of the saved, in giving thanks, fill heaven with sounds of joyous song ; concerning which the angels of heaven, singing songs of praise, glorify God. Satan looks at it and cries out ; filled with anguish he tosses himself about in an agony of pain, and is greatly troubled. It is the shop of the Prophet Isaiah. There they sell wine and milk without money and without price ; there they praise and worship God ; there they sing holy songs, and teach God's Word. Thousands of his servants on earth pray for it, and praise the Lord. It is the house of the Lord's work ; it is the answer to the prayer of the Christian teacher ; it is the *Ahmednuggur Training Institution*.

"This Institution is just like a church. There is found in it a greater supply of heavenly than of worldly wisdom ; and it is more the means of making pious than of making learned. Many pious young men have already gone forth from it, and are now living for the glory of God. It is true that men have established it, but it is a greater truth that it has also been established by God. Men work in it, but God's right hand of power and help supplies strength. Men teach in it, but a thousand times more valuable are the teachings of the Holy Ghost. The Lord has already greatly blessed the work, is blessing it, and will yet bless it ten thousandfold more. My prayer to you is that you should be earnest in sustaining it. May our Lord and Saviour, Jesus Christ, be glorified now and evermore. Amen."

HIGH CHURCH EPISCOPAL NON-COÖPERATION.

THE Bishop of Bombay, as appears from the "Mission Field" of the English Propagation Society, has spoken, at a meeting of the Bombay branch of the Society, "in answer to charges of interfering with other religious bodies" in missionary operations — in defense of that interference. *The Church* has its own duty to perform, in all the world, and "a pretty church, indeed, should we be, if we agreed to do our best and hard-

est work by deputing it to those who have separated from us." No ! The Bishop is "aware that there is much in the history of Independent missions which deserves our warm admiration." He would give "all honor to them" (the Independents) and "gladly recognize the sanctity and zeal which prompted them to let their light shine before the heathen ;" "would not interfere with their desire to cast out devils in the name of Christ ;" but so long as "they do not follow the Apostles in the succession of the Christian ministry," "we can but go our own way, leaving them to go theirs." "We cannot coöperate ; and as coöperation is impossible, it is better at once to acknowledge the impossibility, and look it in the face."

"When a call is made upon us," he says, "whether it be in Honolulu, where the king invited, and still both invites and supports the Church, or in an Indian station, where the presence of a congregation, and of a clergyman willing to promote a mission, is a manifest call upon us ; or where other parallel circumstances, which it would take some time to characterize, make a demand upon our services, there, as I conceive, it is our duty to go ; and I must protest against the narrowness which would attempt to put its inhibition on us." No keeping away from any field because it is occupied by others is to be expected from him, or those who sympathize with him !

ENGLISH PRELATES AND THE SANDWICH ISLANDS.

THE Honolulu *Friend*, of April 1, gives, from a London paper, some notice of the consecration of Rev. Alfred Willis, at Lambeth Palace, as the second Bishop of Honolulu. The Dean of Rochester preached on the occasion, and the account says: "The preacher claimed that the very act then in progress in Lambeth Chapel — the sending forth a missionary bishop to heathens and the refuse of civilization who mingled with them — bound us in unity with that shining Church which gave forth clear light when Jerusalem was in ruins."

On this the *Friend* remarks: "We are bound to accept the above opinion of Dr. Scott, the Dean of Rochester, and acquiesced in by those other prelates present, as *their* opinion of the good people of Honolulu. Of course then they need a Bishop, and one who has been fitted for his future and arduous work by laboring, not among the educated and refined, but among 'the multitude of dock laborers and other wage-earning people connected with Chatham.' Honolulu embraces a population of some ten or twelve thousand. One fourth is made up of foreigners, principally Americans, English, Germans, and other nations. The majority are Hawaiians. Is it becoming and decorous, in any proper use of the English language, to speak of the native population as "heathens," or of the foreigners as "the refuse of civilization mingled among them?" We answer emphatically, "No!" So far from such a view of the condition and character of this people being correct it is entirely the reverse. We assert that *there is not a city or town of ten or twelve thousand inhabitants anywhere to be found on this broad earth which is better entitled to be styled a Christian city.*"

"We make this broad assertion by no means at random, but as based upon what we know to be facts as compared with other cities of the Old and New World—Christian Europe and America. There are few Christian cities or countries where the number of sittings in the various churches will more nearly correspond with the number of the inhabitants; where a larger proportion of the people can read and write; where the children are more generally gathered in Sabbath and week-day schools; where the Sabbath is more generally observed; where places of public amusements and drinking are more effectually closed upon the Sabbath; where in all the business and social intercourse of life, the various races dwell together in more harmony; where every man's house is more essentially his castle; where the inhabitants of all classes are better protected in their persons and rights; where there exists a better type of Christian civilization; where there is

less of the sectarian spirit; where a man is more respected, because he is a man, and behaving himself as a man and gentleman, will be respected, from whatever part of the world he may have come, or whatever may be his calling.

"Now is it right and proper to brand such a community with opprobrious epithets? If the Ritualistic party of the English Church wish to establish a Bishopric in Honolulu, let them do so, but in doing so, let them not call us hard names. If the abettors of this undertaking incline persistently to ignore what American Christians have done, through their missionaries, on these islands, let them do so; but in the name of all that is good, honorable and Christian, let the prelates of the English Church refrain from speaking of the native inhabitants of these islands as 'heathens,' and the foreign population as 'the refuse of civilization who mingled with them.'"



"CONSUL H. H. HOUGHTON ON THE SANDWICH ISLANDS."

UNDER this heading the Honolulu *Friend*, for March, refers to "several leading articles," relating to the Sandwich Islands, published in the *Spirit of the Press*, Galena, Illinois, of which, the *Friend* states, Mr. Houghton, "late U. S. consul at Lahaina," is editor. From the concluding article of the series the *Friend* quotes as follows:—

"All this has been brought about by moral means alone. Not a drop of human blood has been shed in effecting it. . . . Life and property are as safe in that country as in Galena, or any other town in the United States, or among any other same number of people anywhere, under any other civil government.

"In our opinion, the influence of the Sandwich Islands and what has been done there, is not confined to that little nation alone. We doubt whether, if this effort had not been successful, Japan had not been sealed to the outside world to this day. In our opinion, also, in less than ten years, our system of revenue, our system of schools, our system of currency, our postal system, in many respects our

judicial system, and we may say also our agricultural system, will be as fully adopted in Japan as they are now in the Sandwich Islands. Convince the Japanese that our Christianity is better than their idolatry in its practical effects on the conduct of men, and the one would be adopted and the other abolished in a single day.

"It was not the original design of the missionaries to the Sandwich Islands to have anything to do with a change of their government, except as that change was wrought through Christianity. The services rendered were asked for, as they are now being asked for by Japan, and in the same way they are rendered now as then. The Mikado is doing now what the king and high chiefs of the Sandwich Islands did before him, and if the same prudent course is pursued in the one case as was done in the other, good results will follow.

"The missionaries had to meet great difficulties. In addition to the superstitions of such a people, they had to fight small-pox, measles, scarlatina, and other diseases, (all of which were introduced from foreign ships), which, unless arrested, would have nearly depopulated the country. When the fever came on, that is a part of those diseases, the natives had one resort,—to bathe in the sea; and death usually followed. This had to be prevented, and our way of treating those diseases enforced. They contended for the lives of that people, and have so far succeeded as to stay their apparent earthly doom. We do not think the history of the labors of these benefactors has yet been fairly written. It will occupy no mean place in the history of the events that have changed the character of the world."



SHALL I BE A MISSIONARY?

A FRIEND sends the following extract from the "Life of David Stoddard," with the suggestion that it may do good in the "Missionary Herald":—

"The question seems to resolve itself into this: How can I exert the most influence upon the ultimate conversion of

the world? My reasons for deciding in favor of foreign missions are briefly these: six or seven hundred millions of heathen are perishing for want of the bread of life, multitudes of whom never heard of a Saviour's love. At home, we have a population of thirteen millions, who might all probably have access to the means of grace. True, our home destitution is alarming, and young men are needed to go forth to the West, and other sections of the country, in mighty armies. But when we consider how few, compared with the whole number of ministers, devote themselves to the missionary cause, does it not seem that the calls of those that sit in darkness are too much unheeded? And the question might also, with propriety, be asked, Will our efforts to relieve and succor the benighted impoverish ourselves, or will too many be likely to volunteer at present for this work? Will not, on the contrary, every one who goes abroad exert a reflex influence upon those at home? Thus will the promise be fulfilled, that 'the liberal man deviseth liberal things, and by *liberal things he shall stand?*' If feeling be allowed to have any effect in the decision, I can truly say, as I have said before, that it seems to me that I could go with joy, and lay down my life, if necessary, in this holy cause. I realize, in some measure, the feelings of those who have ardently desired a voice which might be heard throughout our land, rousing Christians to their duty, urging youth who are pious to become students for the ministry, and causing all to feel their responsibility in a tenfold measure. O, when will the millennium ever dawn; when will righteousness and love cover the earth, and the nations learn war no more?

"Were the professed followers of Christ half so earnest about saving souls as accumulating the paltry honors of this world, the kingdoms of this world would soon become the kingdoms of our Lord and of his Christ; one general song of adoration to the Lamb would arise, and be reechoed from shore to shore, and the Saviour's reign be triumphant in the hearts of men. Can this not be in our day? Can our eyes not behold the light, and hear the joyful

sound? These solemn questions Christians must answer."

—————
“MESSAGES FROM THE FRONT.”

UNDER this heading the “Spirit of Missions,” for April, gives among other things the following extract from “White Earth Reservation, Minnesota:” “Not many day’s ago, one of the principal chiefs of the Red Lake bands [Chippewas] paid us a visit, saw these Christian Indians, and attended our public services. A day before he started he came into our house, and said, ‘My friend, I am going away to my people. There is a strong question in my heart that I wish to ask you. Can you point me the right path to procure a black coat for my people? [A black coat is a missionary.] My heart moves within me since I saw your Christian Indians, and remember what they were a few moons ago.’ . . . During the past summer also, a chief from the Red River of the North was sent on to me to inquire for a black coat to visit his people, and tell them about the great and good man called JESUS. My poor heart was moved. I could not resist the call, and I told him I was ready to go, and accordingly asked my Bishop to let me go there. The poor chief remained until I received the answer, and when the letter came I called him, and told what the Bishop said. The chief felt very sad; and as he left me, he said (pointing to heaven), ‘The GREAT SPIRIT who made all men, and who loves the very poor of the poorest, look and have pity on us. My heart is stronger than my poor words; but if I am not saved from my sins, it will not be from my fault—it will be from my ignorance. God pity me.’ ‘How long, O LORD! how long? Come from the four winds, O breath, and breathe upon these slain that they may live!’”

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THE GIFT OF A CENTENARIAN.

THE well known “Father Cleveland,” of Boston, has just made himself a life-member of the Woman’s Board of Missions, and has sent a donation of \$30 to

the American Board, with the following note to the Treasurer:—

“DEAR BROTHER,—My heart is refreshed and cheered through the prospect of carrying the precious Gospel into Spain and Italy.

“Please accept the inclosed toward the accomplishment of a purpose moved by the Spirit of Him who hath said, Isaiah xi. 9, ‘The earth shall be full of the knowledge of the Lord as the waters cover the seas.’ Glorious promise from Him whose word shall not return to him void. My time on earth, in my dear Master’s business, will soon be closed, but the work of your Board will continue and prosper, to the joy of the heart of

“Your friend and Brother,
“CHARLES CLEVELAND.”

—————
China as a Mission Field. A Premium Tract, by Rev. M. J. KNOWLTON, Missionary to China. Philadelphia: Bible and Publication Society.

This is a calm, sensible, valuable tract, of 32 pages besides the cover, in which the author, a missionary of the Baptist Missionary Union, presents reasons why all Christians, and especially Americans, should feel a deep interest in the missionary work in China. These reasons are given under the following heads: 1. The great antiquity of China as a nation. 2. The vastness of the field, with its population of nearly 400,000,000. 3. The superior quality or character of the people. 4. The dark side of this picture—the ignorance, superstition, wickedness, and lost condition of the Chinese. 5. A brief review of their religious history. 6. A notice of Protestant missions in the empire and their success thus far. And (for American Christians specially), 7. The fact that China is now brought so near to us by Pacific railroads and Pacific steamers. The whole statement is well worthy of careful and prayerful perusal.

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THE *Rangoon Times* mentions that the value of the materials contributed by the Burmese for the adornment of the Um-

rella lately presented to the Dagon Pagoda, by the king of Burmah, is more than £100,000 (\$500,000).

CHANGE OF PLACE FOR THE ANNUAL MEETING.

LETTERS from Chicago having shown that, in consequence of the great fire of last October, it must be "highly inexpedient" for the American Board to hold its next Annual Meeting in that place, and an invitation having been received from officers of the churches in New Haven, Conn., to hold the meeting there, the Prudential Committee have designated that city as the place for the Annual Meeting to commence on the first Tuesday of October next.

EMBARKATION.

REV. SIMEON F. WOODEN and wife, of

the Foochow mission, China, returning to their field; J. C. Berry, M. D., of Philipsburg, Maine, and Mrs. Maria G. Berry, of Bath, Maine, going to join the Japan Mission, sailed from San Francisco May 1.

DEATH.

AT Fort Gibson, Arkansas, May 5th, Mrs. Erminia N. Worcester, widow of the late Rev. Samuel A. Worcester, of the Cherokee mission, aged seventy. Mrs. Worcester was a daughter of Rev. Daniel Nash, of Lowville, N. Y. She joined the Cherokee mission in 1825, at the age of twenty-four, as a teacher; and in view of her active energy in her work, was named by the Indians, in their own language, "Outrunner," or "One who outruns another." She was married to Mr. Worcester — his second wife — in April, 1841, and had lived with one or another of his children since his death, in 1859.

DONATIONS RECEIVED IN APRIL.

MAINE.

Cumberland county.	
Falmouth, 2d Cong. ch. and so.	6 75
Portland, Plymouth ch. and so. m. c.	
3 months,	40 90
Yarmouth, Charles Humphrey,	10 00—57 65
Kennebec county.	
Gardiner, Cong. ch. and so.	38 50
Hallowell, Cong. ch. and so. m. c.	34 69
Waterville, Cong. ch. and so.	5 55—78 14
Lincoln and Sagadahoc counties.	
Bath, Cong. ch. and so. (of wh. from	
Charles Clapp, Jr., to const. Rev.	
H. O. THAYER, Woolwich, Me., H.	
M., 50),	236 41
Union, Cong. ch. and so.	10 50—246 91
Penobscot co. Aux. Soc. E. F. Duren,	
Tr.	
Bangor, Mrs. J. H. Ingraham,	5 00
Brewer, Cong. ch. and so.	20 18—25 18
Piscataquis county.	
Garland, Cong. ch. and so.	15 00
Union Conf. of Ch's.	
North Waterford, Susan Haskell,	5 00
Waldo county.	
Searsport, Rev. Stephen Thurston,	5 00
York county.	
Alfred, Mrs. O. Littlefield,	1 00
Buxton, Cong. ch. and so.	6 15—7 15
Legacies. — Portland, Henry Goddard,	
by Hon. C. W. Goddard, Ex'r,	440 03
	500 00
	940 03

NEW HAMPSHIRE

Coos county.	
Colebrook, T. W. Atherton,	
Grafton county.	
Orford, Isaac Willard,	12 00
	11 00

Hillsboro co. Conf. of Ch's. George Swain, Tr.

Francesstown, Cong. ch. and so.	52 52
Goffstown, a friend of Missions, 10;	
Samuel Kidder, 2;	12 00
Nashua, Pearl st. Cong. ch. and so.	100 83—165 35
Merrimac co. Aux. Soc.	
Concord, Jonathan Brown,	5 00
Rockingham county.	
East Derry, 1st Cong. ch. and so.	44 63
Hampton, Cong. ch. and so.	21 05
Hamptead, Cong. ch. and so.	40 61—106 29
Strafford county.	
Centre Harbor, Cong. ch. and so.	7 08
Sanbornton, Cong. ch. and so. m. c.	15 09—22 17
	321 81

VERMONT.

Bennington county.	
Bennington, 2d Cong. ch. and so.	
m. c.	37 60
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.	
Danville, Rev. C. W. Thompson,	23 00
Chittenden county.	
Burlington, R. W. Francis,	75 00
Franklin co. Aux. Soc. C. B. Swift,	
Tr.	
Enosburg, Cong. ch. and so., add'l,	65 00
Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.	
Brownington, Cong. ch. and so.	7 50
Derby, Mrs. O. Newcomb,	4 00
Newport, E. A. Stewart,	10 00—21 50
Rutland co. James Barrett, Agent.	
Rutland, Cong. ch. and so., of wh.	
J. B. P., to const. J. H. GOULDING,	
W. P. WINSLOW, and J. C. PEASE,	
H. M., 300; balance of collection,	
31 30; m. c. 66 34;	397 64
West Rutland, Cong. ch. and so.	102 00—499 64

Washington co. Aux. Soc. G. W. Scott, Tr.		Wilmington, Thomas D. Bond, 10 00—783 10
Northfield, Cong. ch. and so.	12 52	Middlesex Union.
Windham co. Aux. Soc. C. F. Thompson, Tr.		Harvard, a friend, 5 00
Brattleboro, Cen. Cong. ch. and so. m. c.	76 15	Pepperell, Cong. ch. and so. 18 50—23 50
West Brattleboro, Cong. ch. and so. m. c.	18 43	Norfolk county.
Westminster, West. Gents, 70; Ladies, 32 10;	102 10—193 68	East Medway, 1st Cong. ch. and so. m. c. 15 25
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.		Grantville, Miss E. S., 15 00
Brownsville, P. P. Abbey, 4 00		Medfield, Alfred Harding, 1 00
Chester, Cong. ch. and so. 27 30		Quincy, B. C. Hardwick, 100 00
Springfield, Lincoln Whitcomb, 10 00		Randolph, Atherton Wales, 100 00
Woodstock, 1st Cong. ch. and so. 31 71—73 01		West Roxbury, South Evan. ch. and so. m. c. 27 97—259 22
	1,003 95	Old Colony Auxiliary.
<i>Legacies.</i> — Berlin, Mrs. S. D. Person, by I. E. Bosworth, Ex'r, 100 00		New Bedford, Pacific Cong. ch. and so., to const. T. C. JEROME, H. M. 100 83
Rutland, Abner Mead, in part, by James Barrett, 974 00		Plymouth county.
Woodstock, Miss Electa Montague, by Justin S. Montague, Ex'r, balance, 54 00—1,128 00		East Bridgewater, Union Cong. ch. and so. 7 50
	2,131 95	Worcester co. North Aux. Soc. C. Sanderson, Tr.
MASSACHUSETTS.		Gardiner, F. II. Whittemore, 10 00
Barnstable county.		Hubbardston, Amasa G. Davis, 25 00
Falmouth, 1st Cong. ch. and so. m. c. 24 50		South Royalston, Cong. ch. and so. 10 25
Hatchville, Cong. ch. and so. 6 00		Westminster, Martha A. Wood, 5 00—50 25
Wellfleet, 1st Cong. ch. and so. 72 50—103 00		Worcester co. Central Asso'n. E. H. Sanford, Tr.
Berkshire county.		Shrewsbury, Cong. ch. and so. 33 50
Pittsfield, Anna E. Lawrence, 5 00		Sterling, Cong. ch. and so. m. c. 5 30
Boston and vicinity.		Worcester, Old South Cong. ch. and so. m. c. 105 35; Friend (W), 10; 115 35—159 15
Boston, of wh. from Miss Lydia Cook, 7; Mrs. Dr. Morland, 5; a friend, 5; 1,632 13		Worcester co. South Conf. of Ch's. W. C. Capron, Tr.
Chelesa, Cen. Cong. ch. and so. m. c. 57 13; Winn. ch. and so. m. c. 19 16; 76 29—1,708 42		Millbury, 1st Cong. ch. and so. 121 50
Bristol county.		Westboro, Cong. ch. and so. m. c. 26 50—148 00
Fairhaven Cong. ch. and so. 35 00		
Taunton, Winslow Cong. ch. and so. 78 00—108 00		5,296 69
Essex county.		<i>Legacies.</i> — Boston, Miss H. J. Thayer, by John I. Brown, Ex'r, 250 00
Andover, Seminary church, 40 00		Jamaica Plain, Miss Ann W. Swett, 150 00
Lawrence, Eliot eh. and so. 112 77; Thomas P. Carleton 5; 117 77		West Medway, Mrs. Abigail A. Harding, by Theodore Harding, Ex'r, 450 00—850 00
Methuen, 1st Parish ch. and so. m. c. 4 months, 97 70—255 47		
Essex co. North Conf. of Ch's. William Thurston, Tr.		6,146 69
Bradford, Mr. and Mrs. Warren Ordway, to const. GEORGE HENRY CARTER, II. M.	100 00	RHODE ISLAND.
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.		East Greenwich, Mrs. H. A. Parsons, 1; Mrs. E. S. Miner, 1; 20 00
Beverly, Dane st. ch. and so. m. c. 12 04		Pawtucket, Gents' Foreign Missionary Asso'n, 40 50
Lynn, Chestnut st. ch. and so. 25 11; Josiah Richardson, 1; 26 11		Providence, a friend, 1 00—43 50
Topsfield, Mrs. Mary Taylor, 10 00—48 15		
Franklin co. Aux. Soc. William B. Washburn, Tr.		CONNECTICUT.
Conway, Cong. ch. and so. m. c., 5 months, 60 49		Fairfield county. A. E. Beard, Tr.
Hampden co. Aux. Soc. Chas. Marsh, Tr.		Darien, John H. Whitney, 9 00
Holyoke, 2d Cong. ch. and so. 32 61		Easton, Cong. ch. and so. 21 00
Springfield, "U. abridged," 1,000 00		Ridgebury, Cong. ch. and so. 23 00
Westfield, 1st church (from N. T. Leonard, for the Eastern Turkey Mission), 125; Mrs. M. A. Dickinson, 5; a friend, 25; S. M. F., 5; 205 00		Ridgefield, 1st Cong. ch. and so. m. c. II; Mary A. Hawley, 5; 16 00—69 00
West Springfield, 1st ch. and so. 20 00—1,257 61		Hartford county. E. W. Parsons, Tr.
Hampshire co. Aux. Soc. S. E. Bridgeman, Tr.		East Windsor, Cong. ch. and so., balance, to const. H. M. Cowles, II. M. 66 00
Amherst, Leavitt Hallcock, 2 00		Plantsville, Cong. ch. and so., add'l, 60 00
North Amherst Cong. ch. and so., to const. EDMUND HOBART, H. M. 117 00—119 00		South Glastenbury, H. D. Hale, 20; Mrs. S. D. Hubbard, 20; 40 00
Middlesex county.		Unionville, 1st Cong. ch. and so. 43 50
Cambridge, a friend, 10 00		West Hartford, Cong. ch. and so., for China, 33 14
Cambridgeport, Prospect st. ch. and so. (of wh. 5, m. c.) 267 84; Stearns Chapel m. c. 3 50; 271 34		Windsor, Cong. ch. and so. 65 00—485 64
Lowell, Appleton st. ch. and so. 60 00		Litchfield county. G. C. Woodruff, Tr.
Medford, Mystic Cong. ch. and so. 246 00		Warren, a friend, 2 00
Newton, E. W. N., 150 0		Washington, Cong. ch. and so. 24 85
Somerville, Franklin st. Cong. ch. and so. m. c., 3 months, 35 76		Woodbury, 1st Cong. ch. and so. 60 00—86 85

North Branford, Cong. ch. and so.	63 59		NEW JERSEY.
North Guilford, Cong. ch. and so.	43 00	—307 81	
New London county. C. Butler and L. A. Hyde, Trs.			
Eagleville, Cong. ch. and so.	6 25		
Lebanon, 1st Cong. ch. and so., coll.			
50.20, m. c. 32;	82 20		
Ledyard, Cong. ch. and so.	50 00		
New London, 2d Cong. ch. and so.			
m. c.	15 46		
North Stonington, Cong. ch. and so.	194 00		
Norwich, 1st Cong. ch. and so. m. c.			
6.18; 2d Cong. ch. and so. m. c.			
5.38; Broadway ch. and so. m. c.			
21.75;	33 31—381 22		
Tolland county. E. C. Chapman, Tr.			PENNSYLVANIA.
Hebron, Cong. ch. and so.	20 00		Brownsville, Com. on Missions of the
Union, Cong. ch. and so.	34 48—54 48		Peun. Synod of the Cumberland
Windham county. Rev. H. F. Hyde,			Pres. Church, in part,
Tr.			500 00
Central Village, Cong. ch. and so.			Farmington, Mrs. Riley Preston,
m. c.	35 32		10 00
North Woodstock, Aldis Penniman,	10 00		Lock Haven, G. B. Perkins,
Thompson, Thomas Tallman,	5 00—51 32		3 00
	1,542 02		Montrose, C. C. Halsey,
	1,642 02		1 00
<i>Legacies.</i> — Glastenbury, Caroline Sel-			Philadelphia, Plymouth Cong. ch. and
low, by Julia E. Smith, Ex'x,	100 00		so. 51; Mrs. E. T. Miller, 18;
			69 00
			Pittsburg, Welsh Cong. church, Ross st.
			84 80
			Pottsville, Welsh Cong. ch. and so.
			13 70
			Troy, S. W. Parr,
			10 00—691 50
			OHIO.
			Brookfield, Welsh Cong. ch. and so.
			29 00
			Canfield, a friend,
			10 00
			Clarkfield, Spelman Pelton,
			10 00
			Cleveland, R. H. Fitch, 20; William
			Williamis, 20;
			40 00
			Columbus, 2d Pres. church, 20; John
			J. Davies, 1;
			21 00
			Coolville, Mrs. Margaret B. Bartlett, to
			const. Miss MARY J. BARTLETT, H. M.
			130 87
			Dayton, J. In-keep,
			10 00
			Gustavus, Elam Linsley,
			1 00
			Huntington, Cong. ch. and so.
			18 0 0
			Lyme, Pres. church,
			40 49
			Painesville, 1st Cong. ch. and so.
			78 65
			Sheffield, K. K. Kinney,
			20 0 0
			49 0 1
			<i>Deduct amount received from Bucyrus</i>
			<i>in March, now paid to the Presbyter-</i>
			<i>ian Board,</i>
			42 50
			366 51
<i>Legacies.</i> — Elisha Taylor, add'l, by			
Mrs. Elisha Taylor, Ex'x,			100 00
			466 51
			INDIANA.
Terre Haute, S. H. Potter,			
			25 00
			ILLINOIS.
Buffalo, J. A. Mason, to const. Mrs.			
ABBY J. MASON, Buffalo, N. Y.,			
H. M.			390 00
Cerro Gordo, Alexander McKinney,			5 00
Jacksonville, Cong. ch. and so.			8 85
Lake Forest, D. R. Holt,			20 00
Lawn Ridge, Cong. ch. and so.			7 50
Lombard, 1st Church of Christ,			13 0 0
Marshall, Cong. ch. and so.			6 00
Mendon, F. Hackerman,			10 00
Ottawa, 1st Cong. ch. and so.			41 39
Quincy, Mary Ballard,			10 00
Sandwich, Cong. ch. and so.			40 00
Thawville, a friend,			3 00—464 74
<i>Legacies.</i> — Chicago, Charles R. Stark-			
weather, in part, by Edward G. Ma-			
son and G. H. Laflin, Ex'rs,			3,323 34
			3,793 08
			MICHIGAN.
Alma, 1st Cong. ch. and so.			2 00
Ann Arbor, Cong. ch. and so.			60 66
Lansing, S. R. Greene,			3 00
Memphis, Cong. ch. and so.			9 00
Richland, 1st Pres. ch. m. c.			6 50
Union City, Sarah B. Clark,			10 00—91 16
			MISSOURI.
St. Louis, Pilgrim Cong. ch. and so.			63 82
			MINNESOTA.
Afton, 1st Cong. ch. and so. m. c.			15 00
Excelsior, Cong. ch. and so.			5 85
Hutchinson, a friend,			3 00
Minneapolis, Plymouth Cong. ch. and			
so. m. c.			
			35 53—59 33
			IOWA.
Cedar Falls, Mrs. L. W. Peirce,			4 00
4,325 07			

Chester, Cong. ch. and so.	12 00
Fairfax, Cong. ch. and so.	9 80
Franklin, Cong. ch. and so.	3 00
New Hampton, Cong. ch. and so.	7 75
Yankee Settlement, N. G. Platt,	4 00—40 05

WISCONSIN.

Bloomer, 1st Cong. ch. and so. 4; Rev. W. A. Wentz, 4;	8 00
Brandon, Cong. ch. and so.	2 18
Ontario, O. H. Millard,	3 25—13 43

CALIFORNIA.

Oakland, 1st Cong. ch. and so. \$50 gold,	55 00
Sacramento, Cong. ch. and so. \$37.55 gold,	41 30
San Francisco, 1st Cong. ch. and so. \$17 gold,	18 70—115 00

WASHINGTON TERRITORY.

Seattle, Mrs. Maria Parker,	1 00
Walla Walla, Rev. Cushing Eells, to const. Mrs. ABbie A. Eells, Skokomish, W. T., H. M.	100 00—101 00

CANADA.

Province of Quebec,—Montreal, Am. Pres. church (of wh. from G. A. Greene, to const. MARGARET MALLOCH, of Caledonia, N.Y., H. M., 110),	593 20
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FOREIGN LANDS AND MISSIONARY STATIONS.

South Africa, m. c. collections at Amanzimtoti, £2 13s. 8d.; Amahlongwa, 6s. 6½d.; Umuzebe, £1 7s. 3d.; Umwalume, £1 3s. 8d.; Mapuaualo, £5 10s. 10d.; Ifafa, 7s. 6d.; Umsunduzi, £1 17s.—currency,	72 86
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MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Mrs. Homer Bartlett, Boston, Treasurer.

Iowa, Tabor, for pupil in Miss Townshend's school, Ceylon,	29 85
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From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois,

Treasurer.

1,091 19
1,121 04

MISSION SCHOOL ENTERPRISE.

MAINE.—Hallowell, Cong. s. s., for India, 35; North Waterford, Cong. s. s. 2.87; N. B. Hodsdon, 1; Orland, Cong. s. s., for Madura, 10; Winslow, Cong. s. s. 20;	68 87
NEW HAMPSHIRE.—New Boston, Pres. s. s., for India, 25; Cong. s. s. 26.75;	51 75
VERMONT.—Brownington, Cong. s. s. 7.50; Dummerston, Mission School, 11.43; Enosburg, Cong. s. s. 11;	29 93

MASSACHUSETTS.—Auburndale, Cong. s. s., for pupil with Mrs. Richard Winsor, 40; Boston, Old Colony s. s. (\$30 of which for Pilibos, Harpoort, and \$25 for David, Madura), 55; Conwy, Cong. s. s., for Ceylon, 30; Northampton, Miss Stoddard's s. s. class, for Mrs. Bisell's school, Ahmednugur, 2.25; a friend, for the same, 1; Woburn, 1st Cong. s. s., for support of theological student at Harpoort, 25;	153 25
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RHODE ISLAND.—Providence, Charles st. Cong. s. s., for China,	60 00
CONNECTICUT.—Colchester, 1st Cong. s. s. 44.50; Cromwell, Cong. s. s. 63;	107 50

NEW YORK.—Brooklyn, Plymouth church, Armstrong Miss' Society (for Mongolia, 30; Batticotta, 30; Madura, 33; Tientsin, 20), 120; Flushing, Williams' Memorial Mis-sionary Society of Cong'l s. s. 30.64;	150 64
OHIO.—Springfield, Cong. s. s., for Catechist, 25; Zanesville, Sarah Matthews, 2;	27 00

ILLINOIS.—Payson, Cong. s. s.	25 00
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MISSISSIPPI.—Columbus, "Eggs from a missionary hen,"

30

Donations received in April, Legacies,	\$15,634 00 " " " \$24,752 72
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Total, from September 1st, 1871, to April 30th, 1872,	\$243,399 83
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FOR WORK IN NOMINALLY CHRISTIAN LANDS.

NEW HAMPSHIRE.

East Derry, 1st Cong. ch. and so.	10 00
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VERMONT.

Brattleboro, Cen. Cong. ch. and so.	127 65
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West Brattleboro, Cong. ch. and so.	19 87—147 02
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MASSACHUSETTS.

Boston, Park st. ch. and so. 366.55; Old South ch. and so. 255; Phillips ch. and so. 175.85; Union ch. and so. 99.11;	839 51
Brookfield, a friend,	10 00
Chelsea, Rev. A. Burpee,	5 00
East Medway, 1st Cong. ch. and so.	18 00
Granville, Miss E. S.,	15 00
Lincoln, Two friends,	2 00
Malden, a friend,	5 00
New Braintree, Cong. ch. and so.	19 00
Newburyport, Belleville Cong. ch. and so.	68 56
Norwood, Cong. ch. and so.	31 00
South Weymouth, Union Cong. ch. and so.	22 00
Templeton, Cong. ch. and so.	13 00
Whitinsville, Cong. ch. and so.	521 50
Wilbraham, Cong. ch. and so.	8 65
—, Agent,	200 00—1,828 22

RHODE ISLAND.

Barrington, Cong. ch. and so.	100 00
Providence, a friend,	100—101 00

CONNECTICUT.

Black Rock, 1st Cong. ch. and so.	17 70
Fairfield, 1st Cong. ch. and so.	40 00
Hartford, Park Cong. ch. and so.	176 25
New Haven, Church of the Redeemer, a friend,	25 00
South Windsor, 1st Cong. ch. and so.	31 04—289 99

PENNSYLVANIA.

Clover Creek, Mrs. J. D. Estabrook, 2; Miss E. A. Estabrook, 2;	4 00
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DISTRICT OF COLUMBIA.

Washington, Prof. E. Whittlesey,	10 00
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OHIO.

Hampden, Cong. ch. and so.	6 10
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ILLINOIS.

Chicago, Theol. Seminary Society of Inquiry, for Spain,	5 10
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IOWA.

Marshalltown, 1st Cong. ch. and so.	7 15
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Received in April,

\$2,408 58

Total for Nominally Christian Lands, from Sept. 1st, 1871, to April 30th, 1872,	\$10,329 17
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DONATIONS FOR THE NEW MISSIONARY PACKET, "MORNING STAR."

CONNECTICUT.—New Haven, Edward B. Seely.—1.00.	
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Previously acknowledged,	\$6,996 13
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Total to April 30th, 1872,	8,997 13
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